SELECTIONS FROM
MISHKAT-UL-MASABIH

*Edited and Translated
from the original Arabic
with An Introduction*

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SIND SAGAR ACADEMY
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PREFACE

SINCE the publication in 1809 of Captain A. N. Mathews' English translation of the Miṣhkātu'l-Maṣābīh there has been no serious attempt to present in English a complete collection of the sayings of Muhammad as handed down by tradition. The patient labour of the learned translator has been justly appreciated, though his Persian commentator has very often misled him and made his translation anything but accurate. Moreover, it is now long since out of print.

The present work is an humble endeavour to bring together, in English, a number of the sayings of "the Great Arabian" scattered in an endless number of Collections of Arabian Traditions. The Translation is throughout from the Original, and also gives, in the case of each individual saying, the name of the original reporter as also the Collection or Collections in which it has found a place.

It is hoped that the present volume will form a Companion to the Translator's new English Qur'ān which together may help in the diffusion of correct Islāmic ideals in the East as in the West, and thus lead to a better understanding between the followers of Islam and those of any other creed.

In conclusion, I have to offer my cordial thanks to that enlightend Princess, Her Highness Nawab Sultan Jahan Begum, C.I., G.C.S.I., G.C.I.E., Ruler of Bhopal, for a liberal contribution, and for the opportunity of literary leisure which she has afforded

me for working on this field.

February, 1924 ABU'L-FAZL

*** The following is the system adopted in the transliteration of Arabic words :

ت	t	ص	ṣ
ث	th	ض	ḍ
ح	ḥ	ط	ṭ
خ	kh	ظ	ẓ
د	d	ع	a
ذ	dh	غ	gh
ز	ẓ	ق	q
س	s	ک	k
ش	sh	ه	h

ABBREVIATIONS

AB. ABŪ-DĀ'ŪD Sulaymān b. al-Ash'ath a's Sajistānīy, A.H. 202-275.

AḤ. Abū 'Abdu'llāh AḤMAD b. Muḥammad b. Ḥanbal a'sh-Shaybānīy, A.H. 164-241.

BA. Abū-Bakr Aḥmad b. al-Ḥusayn al-BAYHAQIY, A.H. 384-456.

BU. Abū-Abdu'llāh Muḥammad b. Ismā'īl al-BUKHĀRIY, A.H. 194-256.

BG. BAGHAWIY.

DA. Abū-Muḥammad 'Abdu'llah b. 'Abdu'r-Raḥmān a'd-DĀRIMIY, A.H. 181-255.

DQ. Abu'l-Ḥasan 'Alīy b. 'Umar a'd-DĀRAQUṬNIY, A.H. 305-385.

IB. Abū-'Abdu'llāh Muḥammad b. Yazīd IBNI MĀJAH al-Qazwīnīy, A.H. 209-273.

IJ. Abu'l-Faraj 'Abdu'r-Raḥmān IBNI 'Alīy al-JAUZIY, A.H. 517-597.

MĀ. Abū-'Abdu'llah MĀLIK b. Anas al-Aṣbaḥīy, A H. 93-179.

MU. Abu'l-Ḥasan MUSLIM b. al-Hajjāj al-Qushayrīy, A.H. 204-261.

NA. Abū-'Abdur-Raḥmān Aḥmad b. Shu'ayb a'n-NASĀ'IY, A H. 214-303.

NW. Abū-Yaḥya Zakarīyyā b. Sharaf Hazāmīy a'n-NAWAWIY, A.H. 631-677.

RA. Abu'l-Ḥusayn RAZIN b. Mu'āwiyah al-Abdarīy, died A.H. 520.

SH. Abū-'Abdu'llāh Muḥammad b. Idrīs a'sh-SHAFI'Y, A.H. 150-204.

TI. Abū 'Isā Muḥammad b. 'Isā a't-TIRMIDHIY, A.H. 209-279.

*** b.=bin=ibni, son of.

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GLOSSARY

Anṣār (lit., helpers), the people of Madīnah who received Muḥammad when the Makkans drove him forth a fugitive.

'Aṣr, afternoon.

Dīnār, a gold coin ; 4 dirhams.

Dirham, a silver coin.

Ḥanīfs (lit., upright), a class of men in Arabia who were earnestly in search of truth before Muḥammad appeared.

Hijrat (lit., migration), flying one's country for religion, the Flight of Muḥammad to Madīnah in 622 A.C., the Hegira.

Islām (lit , striving after righteousness with one's own strength ; *cf.* Qurān, S. 72. 14), the religion of Eternal Truth which Muḥammad preached and which, he said, was preached by the prophets and seers of all countries in all ages.

Jihād (lit., striving), any serious endeavour in the cause of religion ; a war waged in defence of religion.

Jinn, the genii.

Kāfir (lit., he who hides [the truth], or is ungrateful), he who believes not in God.

Muhājir, he who flies his country for religion.

Mujāhid, a doer of Jihād, *q. v.*

Mu'min, he who has faith.

Mu'minah, feminine of Mu'min, *q. v.*

Muslim, he who accepts Islām, *q. v.* ; Moslem.

Qīrāt, carat, 4 grains.

Ṣā' a measure for fruit or corn ; 130 ounces.
Ṣadaqah, almsgiving.
Sawīq, pounded wheat, oats, etc.
Shirk (lit., giving partners), associating other gods with God ; polytheism ; idolatry.
Ṣirāt (lit., path), the narrow pathway to paradise.
Zakāt (lit., purification), clearing the property of all claims by giving to each one his dues on of it ; act of charity ; almsgiving.

INTRODUCTION

THE traditions, in Arabic aḥādīth,[1] about the Prophet Muḥammad, are a record of what he said and did, and what was done in his presence.

The following from the Prophet will best explain the position which he intended to assign to his uninspired sayings :

"I am only a man ; when I bid you anything in respect of the affairs of your religion, receive it, and when I give you anything as my opinion, then I am only a man."[2]

On one occasion when his view regarding the engrafting of plants had proved mistaken Muḥammad frankly said :

"Verily, I only give (it) as (my) opinion ; do not then catch me up for (my) opinion ; but when I tell you anything of God, receive it, for verily I would never tell a lie against God."

The earliest compilations on the subject are al-Qaḍāyā, of Ally[3] son of Abū-Ṭālib, and another of Ibni 'Abbās,[4] [5] written within a few years of the Prophet's death.[6] But these were subsequently enlarged by Ibni Shihāb a'z-Zuhrīy, who was set to work by 'Umar b. 'Abdu'l-'Aziz,[7] who also appointed Abū-Bakr al-Hazamīy to bring out a compilation[8]; after which followed in rapid succession the works of Sa'īd b. Abū-'Urūbah and Rabī' b. Ṣabīḥ, of Basrah, Ma'mar b. Rāshid and 'Abdu'l-Malik b. Jurayj,[9] of

1. Sing. Ḥadīth
2. Saying 380.
3. Died A.H. 40.
4. Died A.H. 68.
5. Cf. Muslim.
6. In A.H. 11.
7. Died A.H. 101.
8. Zurqānīy.
9. Died A.H. 150.

Makkah, Sufyān a'th-Thauriy, of Kūfah, Walīd b. Muslim, of Syria, Jarīr b. 'Abdul-Hamīd, of Rhazes, 'Abdu'llāh b. Mubārak, of Khurasān, and Hashīm b. Bashīr, of Fostaṭ. Still later came Abū-Bakr b. Abū-Shaybah, of Kūfah, and Imām Mālik,[1] who brought out well-arranged collections of traditions. The following, among others, are some additional names which have contributed strongly towards the subject :

Abū-'Abdu'llāh Muḥammad b. Idrīs a'sh-Shāfi'iy, A.H. 150-204.

Abū-'Abdu'llāh Aḥmad b. Muḥammad b. Hanbal a'sh-Shaybāniy, A H. 164-241.

Abū-Muḥammad 'Abdu'llāh b. 'Abdu'r-Raḥman a'd-Dārimiy, A H. 181-255.

Abu'l-Hasan 'Aliy b. 'Umar a'd-Dāraqutniy, A.H. 305-385.

Abū-Bakr Aḥmad b. al-Husayn al-Bayhaqiy, A.H. 384-456.

Abu'l-Husayn Razīn b. Mu'āwiyah al-'Abdariy, died A.H. 520.

Abu'l-Faraj 'Abdu'r-Raḥmān b. Aliy al-Jauziy, A.H. 517-597.

Abū-Yaḥyā Zakarīyyā b. Sharaf Hazāmiy a'n-Nawawiy, A H. 631-677.

But there are no more popular compilations on the subject than the following well-anthenticated collections of traditions, known by the names of their compilers, which together are termed the "Six Correct Books" :

Abū-'Abdu'llāh Muḥammad b. Ismā'il al-Bukhāriy, A.H. 194-256.

Abu'l-Hasan Muslim b. al-Hajjāj al-Qushayriy, A.H.

1. Died A.H. 179.

204-261.

Abū-'Abdu'llāh Muḥammad b. Yazīd b. Mājah al-Qazwīnīy, A.H. 209-273.

Abū-Dā'ūd Sulaymān b. al-Ash'ath a's-Sajistānīy, A.H. 202-275.

Abū-'Īsā Muḥammad b. 'Īsā a't-Tirmidhīy, A.H. 209-279.

Abū-'Abdu'r-Raḥmān Aḥmad b. Shu'ayb a'n-Nāsā'īy, A.H. 214-303.

It must be mentioned at the outset that the traditions about Muḥammad were, all of them, transmitted orally, and as time rolled on many things were given out in the name of Muḥammad by well-meaning preachers and designing ecclesiastics, of which the Prophet was wholly innocent. Muḥammadan doctors, therefore, have approached the subject variously, in order to know a saying of the Prophet from one given under his name, and in their hands the subject has developed into a system of philosophy.

They have distinctly laid down that a genuine tradition must indispensably possess the following character :

1. It must have been plainly mentioned that such-and-such a thing was said or done by the Prophet.

2. The narrator must have stated that he was present and saw or heard the same uttered by the Prophet, or, in the case of his being removed by distance of time or place, he must have given the complete chain of narrators from the last link up to the Prophet.

3. It must be proved that each one of the narrators did actually meet him from whom he

derived his information.

4. Each one of the narrators, from the last up to the Prophet, must have been a person conspicuous for his piety, virtue, and honesty.

5. Each one of the narrators must have been conspicuous for his learning, so that he might safely be presumed to be competent both to understand correctly and deliver faithfully to others what he had heard.

6. It must also be proved that each one of the narrators, at the time he heard the tradition narrated, was of an age at which he was competent to understand the full import of what he heard.

Muḥammadan doctors have noted against each one of the narrators :

(*i*) His name, nick-name, title, parentage, occupation ;

(*ii*) Whether he has told a lie in relating any tradition from the Prophet ;

(*iii*) Whether he was accused of any crime or was known to have been a liar ;

(*iv*) Whether he frequently made blunders ;

(*v*) Whether he was careless in relating traditions ;

(*vi*) Whether he was wicked in word or deed ;

(*vii*) Whether he spoke from imagination ;

(*viii*) Whether he spoke against reliable persons ;

(*ix*) Whether he was an ignorant man or a fool ;

(*x*) Whether he held any peculiar views on religion ; and

(*xi*) Whether he had a bad memory.[1]

Numerous floating traditions have thus been condemned as so many invented lies when they have

1. Ibni Ḥajar, Nuzhatu'n-nazar, *in loco.*

been found, (i) to be contradictory to the plain words of the Qur'ān, or the authentic traditions of the Prophet, or the concensus of the learned ; or against reason and commonsense, and against every-day experience ; or (ii) which bear threats out of proportion to the gravity of the offence, or (iii) which promise a reward out of proportion to the good done, or (iv) which speak in terms of extravagant praise or condemnation of certain individuals or sections, and (v) which speak of sectarianism.[1]

In the case of a spurious tradition the doctors have taken care to record :

(*i*) Whether it was invented by the narrator,
(*ii*) Whether it was borrowed from other sages or people,
(*iii*) Whether it was based upon another spurious tradition,
(*iv*) Whether it was owing to the narrator's scepticism,
(*v*) Whether it was ignorance on the part of a fond or pious devotee,
(*vi*) Whether it was religious bigotry,
(*vii*) Whether it was to pander to the taste of, or to please or flatter, an aristocracy, or
(*viii*) Whether it was only to seek popularity.[2]

Muḥammadan doctors have been at pains to ascertain whether the narrator has only given the sense of what he heard or the actual words of the Prophet, and unless in the case of a man who is proved to have been conspicuous for his learning and integrity of character, this deviation is looked upon with suspicion and the matter wholly condemned.[3]

1. *Cf* Ibni Jauzīy in Fatḥu'l-Mughīth ; Khatīb Baghdādīy in Tadrību'r-rāwīy ; and Ibni Tamīyyah.

2 Ibni Ḥajar, Nuzhat.

3. *Cf.* A'n-Nawawīy, Introduction.

Muḥammadan doctors have even compiled volumes of spurious traditions to put the students on guard against the same. Among them the most noted are the works of Ibni Jauzīy, Ibni 'Abdu'l-Barr, 'Alīy al-Qārīy, and Shaukānīy. It is greatly to the credit of the Muḥammadan divines that in their critical study of the traditions they spared neither the Caliph, the Commander-in-Chief, nor the Cadi, nor the very venerable pious; publicly exposing them where they were at fault in respect of traditions. It is recorded of Bukhārīy that he had travelled hundreds of miles from his native city in order to collect sayings of the Prophet from a certain pious, learned man. Arrived at his door, he actually saw the man making signs to his horse, that had been grazing at a distance, with an empty meal-bag, to come to him. Bukhārīy at once concluded that the man was false, and sooner than stay a moment longer, left the place immediately.

Muḥammadan doctors repudiated with scorn the authority, in tradition, of Muhallib b. Abū-Ṣufrah, of the 'Umayyade Court,[1] Aḥmad Jo'ibārīy, Ibni 'Ukkāshah, of Kirmān, Ibni Tamīm, of Faryāb,[2] Ibni Abū-Yaḥyā, of Madīnah, Wāqidīy of Baghdād, Maqātil b. Sulaymān, of Khurāsān, Muḥammad b. Sa'īd, of Syria[3]—all otherwise very pious and learned—and condemned them as impious forgers of lies in the name of the Prophet.

Hundreds and thousands of learned men, afterwards known as Muḥaddithes, spent their lives in the cause of this pious research; they travelled from

1. Ibni Khallikān. 2. Sahl b. a' s-Sarrīy in Taḥdhīr.
3. Ibni Khallisān

place to place, met those who narrated the traditions, made a critical study of their lives ; made minute inquiries into the details of the lives of those who were dead before them, from those who actually saw and talked or lived with them.

This was the making of tradition (ḥadīth) in Islām by the process known as Asmā'u'r-Rijāl (biography) ; which has preserved in the early history of Islām the lives of 1,00,000[1] individuals, with all the details that go to make a true biography.

The earliest work that appears to have been written on the subject of Asmā'u'r-Rijāl was by Yaḥyā b. Sa'īd al-Qaṭṭān ; after which followed the works of 'Uqaylīy, Aḥmad b. 'Abdu'l-'Ajalīy,[2] 'Abdu'r-Raḥmān b. Hātim a'r-Rāzīy,[3] Dāraquṭnīy, and Ibni 'Adīy—which form the groundwork of subsequent compilations. Of these the best known and most authentic is the Tahdhību'l Kamāl, of Yūsuf b. Zakīy (better known as 'Allāmah Mizzīy),[4] the work of 'Alā-'u'd-dīn Mughalṭā'īy[5] in 13 volumes, and that of Dhahabīy[6] Ibni Hajar 'Asqalānīy's Tahdhib-u't-Tahdhīb in 10 volume, and Mīzānu'l-I'tidāl, of Dhahabīy, and Ibni Hajar's Lisānul-Mīzān, are the best known works on the subject. Taqrīb, Tārīkhi Kabīr and Tārīkhi Ṣaghīr of Bukhārīy; Thaqāt of Ibni Habbān ; Tadhkirah and Mushtabahu'n-Nisbat of Dhahabīy ; Ansāb of Sam'ānīy, and Tahdhību'l-Asmā are some of the best books extant.

1. Dr. Sprenger thinks it covers 5,00,000 names.
2. Died A H. 261. 3. Died A.H. 327. 4. Died A H. 742.
5. Died A H. 762. 6. Died H.A 748.

SAYINGS
OF THE
PROPHET MUHAMMAD

[1]

There is no Muslim* who performs (his) ablution,[1] and performs it well, and then stands up and offers a short prayer, being also present (at it) with his heart and his person,[2] but paradise becomes his due.

—'Uqbah b. 'Āmir, MU : AB : TI : NA.

[2]

. . . And if, after ablution, he stands up and prays to God as is His due, his heart also joining him, he comes out (pure) from faults as on the day when his mother gave him birth. —'Amrū b. 'Abasah, MU.

[3]

The Prophet recited, 'And he whom God desires to guide, He opens his breast to Islām*,'[3] and said, 'When light enters the breast, it becomes cheerful.' It was said, 'O Prophet of God ! is there any mark by which it may be known ?' The Prophet said, 'Yes ; keeping away from the abode of deception[4] and turning to the abode of eternity,[5] and readiness for death before its coming.' —Ibni Mas'ūd, BA.

* See Glossary.

1 *Cf* Qur'ān, S 5 6.

2 *Lit.*, face.

3 Qur'ān, S 6.125.

4. The life of this world

5. The hereafter

[4]

No servant (of God) looks upon the world[1] with indifference, but God also makes wisdom to grow into his heart, and makes his tongue speak by it, and shows him the vices of the world and its diseases, and its remedies, and carries him safely through it to the Abode of Peace. —Abū-Dharr, BA.

[5]

Wearing coarse, hard cloth, and eating coarse food is not abstinence from this world ; abstinence from this world is only shortness of desire.

—Sufyān a'th-Thaurly, BG.

[6]

Abstinence from the world is not forbidding what is allowed, nor wasting wealth, but abstinence from the world is that thou be not with what is in thy hands,[2] but hold more firmly to what is in the hands of God.[3] —Abū-Dharr, TI : IB.

[7]

Whoso desires to seek the hereafter[4], God will place in his heart independence from Himself, and will collect for him His hosts, and the world will come to him inspite of itself.

—Anas, TI ; Abān, from Zayd b. Thābit, AḤ : DA.

[8]

Three men came to the wives of the Prophet and asked concerning the devotional services of the

1. The pleasures of this life. 2. The transient joys of this world.
3. The felicity of life eternal.
4. The life eternal as distinct from the transient joys of this world.

Prophet; but when they were informed of these, they made, as it were, little of them, and said, 'Where are we in respect of the Prophet of God, for God has already pardoned him what sins he has committed, first and last?' Then one of them said, 'As for me, I will pray all night long for ever;' the other said, 'I will fast all day long for ever, and will not eat;' the third said, 'I will separate myself from women, and will not marry for ever.' Afterwards the Prophet came out to them, and said, 'Ye are they who had such-and-such (things), but by God! I do certainly dread God more than you all, and fear Him most (among you); but as for me, I fast and eat (also), and I pray (at night) and sleep (also), and I (also) marry women: whoso then is averse to my example, he is not of me.'

—Anas, BU : MU : NA.

'Uthmān b. Maz'ūn had vowed to stand up in prayer all night and to fast all day long, for ever, and never to marry women. —RA.

The Prophet sent (word) to him, saying, 'Art thou averse to my example?' He said, 'No, by God! O Prophet, I seek (to follow) thy example.' The Prophet said, 'Verily I sleep (at night) and I pray also, I fast and I eat also, and I also marry women. So fear God, O 'Uthmān! for verily there is a duty on thee to thy people, and verily there is a duty on thee to thy neighbour, and verily there is a duty on thee to thyself; so keep fast and eat also, pray (at night) and sleep also.' —'A'ishah, AB.

The Prophet was told that I had said, 'By God! I will surely fast all day long (for ever), and I will surely stand up (to pray) all night long (for ever).' He said, 'Was it thou who didst say (a thing) like that?'

I said, 'Yes, I said that, O Prophet of God!' The Prophet said, 'Thou art certainly not able to do that; so keep fast and eat also, and stand up (to pray) at night and sleep also; fast three days of a month: that will be like constant fasting.' I said, 'But I am able to do more than that.' He said, 'There can be nothing better than that;' and added, 'Thou knowest not whether haply thy life will be prolonged (and thy system for ever impaired), for if thou do that thine eyes will sink (into the sockets) and thy spirits will become weak, and no one has kept fast who fasted always.'
—'Abdu'llāh b. 'Amrū b. al-'Āṣ, BU : MU : AB : NA.

The Prophet came into the Mosque, and beheld a chord stretched between the two columns (thereof). He said, 'What is this?" They said, 'It is a chord which Zaynab (has set up), so that when she gets tired (by standing up long for prayer) she suspends herself thereby.' The Prophet said, 'Let one of you pray out of the vivacity (of his heart) so long as he finds it pleasant, and when he gets tired, let him sit down.'
—Anas, BU : AB : NA.

[9]

Verily, everything has (a period of) youthful ardour, and every youthful ardour loses (its) strength: so if the possessor of (youthful ardour) be straightforward and acts, then hope (for his success), but if he be pointed to with fingers,[1] then do not reckon with him. —Abū-Hurayrah, TI.

O ye people! take to works such as ye are able (to perform regularly), for verily God is not tired (of recompensing you) until ye are tired (of working), and

1 If he be remarkable [illegible]

verily the most beloved of (all) works, in the sight of God, is that which continues (regularly) although it be little. —'Ā'ishah, BU : MU : AB : TI : NA : MĀ.

Verily, this (your) religion is easy, and none shall be severe in religion but it will overcome him : he shall turn it into a stone and make it a tomb.

—BU : NA.

Do not be too severe upon your own souls, for then God will be severe upon you. —Anas, AB.

Be not severe upon yourselves, for then it will go hard with you : a people were severe upon themselevs, and it went hard with them, and these monks are their remnants in cloisters and convents.

—Sahl b. Abū Umāmah, AB.

During the last ten days of (the month of) Ramadān, the Prophet used to retire (for prayer, fasting, and meditation) ; whereupon 'Ā'ishah asked leave to do the same, and the Prophet gave her leave. She had a tent set up (for the purpose). Ḥafṣah heard of it, and had another tent set up ; Zaynab also had a tent set up. When in the morning the Prophet turned up, he saw four tents, and asked, 'What is (all) this?' Being told of that, the Prophet said, 'Piety has not carried them to this. Pull them down, so that I may not see them again.' And they were pulled down.

—'Ā'ishah, BU : MU : AB : TI : NA : MĀ.

[10]

I said, 'O Prophet of God ! teach me (something).' The Prophet said, 'Abuse no one.' I never abused after this any freeman or slave or camel or sheep

'and speak to thy brother with an open contenance ; verily that is of good acts and kindnesses ; and if a man revile thee, and reproach thee for what he knows in thee, then reproach not him for what thou knowest in him, so that thou mayest have the reward thereof and the sin thereof be against him.'

—Abū-Jarayy Jābir b. Sulaym, AB : TI.

[11]

Verily, this wind is of the mercy of God : it brings mercy and also brings torment ; so when ye see it, abuse it not, but ask God for its good, and seek refuge in God from the evil thereof.

—Abū-Hurayrah, AB.

[12]

Of the two who abuse and curse each other, the blame lies upon him who begins first, unless the wronged man exceeds the bounds.

—Abū-Hurayrah, MU : AB : TI.

[13]

Do not abuse the dead, for then ye would hurt the living. —Mughirah, TI.

[14]

Abuse not the dead, for verily they have arrived at what they have sent on before.[1]

—'Ā'ishah, BU : AB : NA.

[15]

O my God ; I am only a man : whichever Mu'min then I may abuse or curse, make it for him a (cause

of) purity and reward.

—'A'ishah, MU ; cf. Abū-Hurayrah, BU : MU.

[16]

'Who is the best among men?' it was asked of the Prophet. 'He whose life is long and whose actions are good,' was the reply. 'And who is the worst among men ?' they asked. 'He whose life is long, and whose actions are evil,' replied the Prophet.

—Abū-Bakr, TI : AḤ : DĀ.

[17]

Ummi Salamah[1] said, 'O Prophet of God ! shall we be destroyed while we have righteous men in our midst ?' 'Yes,' said the Prophet, 'when there is much wickedness—adultery.' —Mālik, MĀ.

[18]

The adultery of the eye is looking (lustfully), the adultery of the ears is hearing (what is wrong), the adultery of the tongue is speaking (what is wrong), the adultery of the hands is seizing (wrongfully), the adultery of the feet is walking (with unlawful intents), and the heart lusts and desires, and the private parts (of men) do either confirm or nullify.

– Abū Hurayrah, BU : MU : Ibni 'Abbās, BU: MU: AB.

[19]

He is not of us who seduces a woman from her husband, or a slave-girl from her master.

—Abū-Hurayrah, AB.

[20)

A man named Huzzāl, of the tribe of Aslam,

1. A wife of the Prophet.

reported to the Prophet concerning the adultery of a certain man and woman—and it was some time before any punishment was ordained for calumniating women. The Prophet said, 'O Huzzāl! if thou hadst covered it with thy mantle, it would certainly have been better for thee.' —Ibnu'l-Musayyab, AB : MA.

[21]

A man came to the Prophet and confessed that he had committed adultery with a woman whom he named; whereupon the Prophet sent for the women, and asked her as to the affair. But she denied having committed adultery. The Prophet had the man scourged according to the ordinance,[1] and left the woman to go away. —Sahl b. Sa'd, AB.

[22]

A man belonging to the tribe of Bakr b. Layth came to the Prophet, and confessed four times before him that he had committed adultery with a woman. The Prophet had him scourged with an hundred stripes.[2] Then the Prophet asked him to produce evidence against the woman, but the woman said, 'By God! he has told a lie, O Prophet of God!' Then the Prophet had the man scourged with another eighty stripes as a punishment for calumniating (the woman). —Ibni 'Abbās, AB.

[23]

Sa'd b. 'Ubādah said, 'O Prophet of God what

1 "Those who asperse chaste women and then bring not four witnesses, scourge them with eighty stripes, and receive not their testimony for ever."—Qurān, S. 24 4.

2. "The adulteress and the adulterer, scourge each one of them with a hundred stripes "—Qurān, S 24.2.

thinkest thou, if I find a man with my wife, should I bear with him until I come with four witnesses?' The Prophet said, 'Yes.'

—Abū-Hurayrah, MU : AB : MĀ.

[24]

'What thinkest thou, O Prophet of God! (if) a man find another man with his wife, should he kill him?' The Prophet of God said, 'No.' Sa'd said, 'Nay, by Him who has honoured thee with the truth! if it be I, I should certainly manage him with my sword before that.' The Prophet said, 'Hearken to what your chief says. Verily, thou art jealous, and I am more jealous than thyself, and God Almighty is more jealous[1] than myself, (and yet this is the law).'

—Abū-Hurayrah, MU : AB : MA.

[25]

All amusement is vanity : there is no amusement which is praiseworthy except three, namely, training a horse, sporting with one's wife, and shooting arrows with one's bows. These are certainly right.

—'Uqbah b. 'Amir, AB : IB : BA.

[26]

Verily, anger is from Satan. —Abū-Wā'il, AB.

[27]

'Who do ye imagine to be strong or powerful?' said the Prophet. 'He who throws people down,' replied his disciples. 'Nay!' said the Prophet, 'it is he

1 "The jealousy of God is that the Mu'min should (at all) come in for what God has forbidden him." (Saying 230.)

who masters himself when angry.'

—Ibni Mas'ūd, MU : AB.

[28]

He is not strong or powerful who throws people down, but he is the strong among us who masters himself when angry. —Abū-Hurayrah, BU : MU : MĀ.

[29]

Verily, anger is a live coal in the heart of the son of Man : do yet not see the redness of his eyes, and the swelling of his two jugular veins ? Whoso then feels anything of that, let him stick to the earth.

—Abū-Sa'īd al-Khudrīy, TI.

[30]

When one of you is angry while standing, let him sit down ; and if his anger go off from him, (then well and good), otherwise let him lie down.

—Abū-Dharr al-Ghifārīy, AB.

[31]

A man came to the Prophet, and said, 'O Prophet ! enjoin upon me a duty, but do not demand much of me, so that I may forget (everything).' The Prophet said, 'Do not thou be angry.'

—Abū-Hurayrah, BU : MU : TI.

[32]

A man begged of the Prophet some rule of conduct. 'Be not angry,' said the Prophet. This he repeated several times. —Abū-Hurayrah, BU.

[33]

Whoso suppresses his rage, while he has the

power to show himself, God will call him on the day of resurrection before all creation, and reward him exceedingly.[1]

—Sahl b. Mu'ādh b. Anas al-Juhanīy, AB : TI.

[34]

No servant (of God) has drunk a draught that is better in the sight of God than that of anger which he has suppressed, seeking the pleasure[2] of God.[3]

—Ibni 'Umar, AḤ.

[35]

Verily, anger corrupts faith like as the juice of bitter plants corrupts honey.

—Bahz b. Ḥakīm, from his great grandfather, BA.

[36]

Whoso kills a sparrow for nothing, it will cry aloud to God on the day of resurrection, saying, 'O my Lord ! such-and-such a man killed me for nothing : he never killed me for any good.'

—Sḥurayd b. Suwayd, NA.

[37]

There is no man who kills a sparrow or anything beyond that[4], without its deserving it, but God will ask him about it.[5] —Ibni 'Umar, N.

[38]

The Prophet passed by certain people who were shooting arrows at a ram, and hated that, saying,

1 *Cf.* Qur'ān, S. 3.133, 134.
2. *Lit.*, face.
3 As distinct from the pleasure of the satan within him
4 *i.e.*, more despicable than that.
5 *Cf* Qur'ān, S. 6.38.

'Maim not the brute beasts.'

—'Abdu'llāh b. Ja'far, NA.

[39]

Take not things which have life to shoot (arrows) at. —Ibni 'Abbas, MU : TI : NA.

[40]

The Prophet forbade all living things, tied up and bound, to be killed. —Jābir, MU.

[41]

The Prophet forbade setting brute beasts against one another. —Ibni 'Abbās, AB : TI.

[42]

A man passed by the Prophet with an ass branded on the face ; the Prophet noticing this said, 'God curse him who has branded it ;' he also forbade the striking on the face and the branding thereon.

—Jābir, MU : AB : TI.

[43]

An adulteress was pardoned who passed by a dog at a well holding out his tongue from thirst which was near killing him ; for she took off her short boot and tied it to her wrapper, and pulled water for him ; so was she pardoned for that. It was asked, 'Shall we then have any reward for (our behaviour to) the brutes ?' 'There are rewards,' said the Prophet, 'for (our behaviour to) all endued with fresh and tender hearts.' —Abū-Hurayrah, BU : MU.

[44]

Once upon a time a man who was passing by the

way felt a severe thirst. He found a well into which he descended, and drank water thereof. Then as he came out he saw a dog holding out its tongue and eating clay out of thirst. The man said (to himself), 'This dog has come to this (straits) out of thirst like that which oppressed me.' So he descended a second time into the well, and filling his short boot with water and holding it with his mouth, he came out, and gave the dog to drink. For this act of his, God was grateful to him, and pardoned him (his sins). They said, 'O Prophet of God ! have we any reward (for our acts) in regard to brutes ?' The Prophet said, 'There is reward (for every good act done) in regard to every heart fresh with life.'

—Abū-Hurayrah, BU : MU : AB · MĀ.

[45]

A woman was damned for (her behaviour to) a cat which she had tied up, so that it died of hunger ; for she gave her not to eat, nor untied her, so that it could eat insects and reptiles of the earth.

—Ibni 'Umar and Abū-Hurayrah, BU MU.

[46]

An ant having bitten a prophet, of the great prophets of old, the prophet ordered their abode to be burnt ; whereupon God revealed to him, (saying), 'If an ant has bitten thee, thou hast burnt a people (like thyself) who celebrated the glory of their Lord."

—Abū-Hurayrah, BU : MU : AB NA.

[47]

Do not cut off the forelock of the horse, for a decency is attached to its forelock ; nor its mane, for

it protects it ; nor its tail, for it is its fly-flap.
—'Utbah b. 'Abdu's-Salamīy, AB.

[48]

The Prophet was seen wiping the face of his horse with his wrapper ; and being questioned in regard to it, said, 'At night I have had a reprimand from God in regard to my horse.' —Yaḥyā b. Sa'īd, MA.

[49]

Even the mares the Prophet would call horses.[1]
—Abū-Hurayrah, AB.

[50]

Verily, God is gentle, and loves the gentle, and is pleased with him, and assists him (with an assistance) wherewith. He assists nor the harsh ; so when ye ride these dumb animals, make them alight at a place at which they alight ; and if the land be sterile, pass over it with what is meet for them ;[2] and it is for you to journey by night, for by night ye can pass on a journey what ye cannot in the day.
—Khālid b. Ma'dan, MA.

[51]

Take not the backs of your beasts for platforms (to stand on for any length of time) ; verily God has pressed them into your service that ye may reach (distant) countries which ye cannot otherwise reach unless with great trouble to yourselves.
—Abū-Hurayrah, AB.

1 Like a man who calls his pet daughter his son.
2. i.e., with provision enough for them.

[52]

I was riding on a restive camel, and I turned it roughly ; whereupon the Prophet said, 'Upon thee devolves the duty to be kind.' —'Ā'ishah.

[53]

Once when the Prophet happened to be in a garden belonging to one of the Anṣār*, a camel came in to the Prophet, and sobbed bitterly, and his eyes shed tears. The Prophet went up to him and stroked his head, and the camel paused. The Prophet said, 'Who is the master of this camel ?' A young man of the Anṣār* said, 'It is mine, O Prophet of God !' The Prophet said, 'Dost thou not fear God with regard to this brute beast which God has given thee to possess ? It complains to me that thou dost oppress him and fatigue him.'

—Abdu'llāh b. Ja'far, AB.

[54]

We were on a journey with the Prophet when we saw a finch with which were two young ones we took away the two young ones, and the mother-bird fluttered around. Then the Prophet came and said, 'Who has distressed her by taking away her young ones ? Return her young ones to her.' The Prophet also saw the abode of ants which we had burnt, and said 'Who has burnt this ?' We said, 'We (have done this).' The Prophet said, 'It is not meet that any one should punish (another) by fire unless it be the Lord of fire himself.'

—'Abdu'llāh, through his son 'Abdu'r-Raḥmān, AB.

[55]

We were with the Prophet when a man came

up : upon him was a carpet, and he had something in his hand which he had wrapped up. He said, 'O Prophet of God ! as I was coming to thee, I passed through a wood of trees and therein heard the voices of the young of birds, and I took them up, and put them into my carpet. Then their mother came fluttering around my head: I uncovered the young ones for her, and she fell down upon them and joined them ; then I wrapped them up in my carpet ; and here are the young ones which I have.' The Prophet said, 'Put them down from thee.' Then he put them down: their mother remained with them, and refused to be without them. The Prophet said to his companions, 'Do ye wonder at the affection of the mother towards her young ones ?' They said, 'Yes, O Prophet of God !' The Prophet said, 'By Him who has raised me up with the truth ! God is more loving to His servants than the mother-bird to her young ones. Return with them, so that thou put them in the place from whence thou hast taken them, and their mother also with them.' Then the man returned with them.

—Amir, through Muḥammad b. Isḥāq, AB.

A man once robbed some eggs from the nest of a bird ; whereupon the Prophet had them restored to the nest. BU.

[56]

I said, 'Amongst us are some men who take augury ;' the Prophet said, 'That is a thing which they find (seated) in their breasts : but let not this hinder them from doing or not doing a thing.'

—Mu'āwiyah b. al-Ḥakam, MU : AB : NA.

[57]

I said, 'And among us are some men who go to

consult the soothsayers.' The Prophet said, 'Then go not to them.'

—Mu'āwiyah b. al-Ḥakam, MU : AB : NA.

[58]

The evil which is in men is avarice that makes (one) restless, and cowardice that strips (one of all virtues). —Ibni 'Umar, AB.

[59]

Two defects cannot be found together in a Mu'min* : avarice and evil disposition.

—Abū Sa'īd al Khudrīy, TI.

[60]

'Do ye know what backbiting is ? It is the speaking of one of you what he hates in his brother.' A man said, 'But what if it be in my brother ?' 'If it be in him as thou sayest,' the Prophet replied, 'thou hast backbitten him ; and if it be not in him as thou sayest, thou hast falsely accused him of it.'

—Abū-Hurayrah, AB : TI.

[61]

Backbiting is more grievous than adultery ; God will not pardon the backbiter until his companion (whom he has wronged) pardons him that.

—Abū-Sa'īd and Jābir, BA.

[62]

He who keeps (any one) from (eating) the flesh of his brother by backbiting,[1] has a claim against God,

[1] "Backbite not one another . would one of you like to eat the flesh of his dead brother ? Surely ye would abhor it. Then fear God "—Qur'ān, S 49 12

(namely,) that He will save him from the fire (of hell).
—Asmā daughter of Yazīd, BA.

[63]

He before whom his brother-Muslim* is back-bitten, and who having the power to help him, does help him, God will help him in this world and the hereafter ; and if he does not help him, having the power to help him, God will pursue him for it in this world and the hereafter. —Anas, BG.

[64]

A man of the Anṣār came to the Prophet begging of him. The Prophet said, 'Hast thou nothing in thy house ?' He said, 'Yes, I have a woollen carpet, with one part of which we cover ourselves, and spread the other, and a cup in which we drink water.' The Prophet said, 'Come to me with them both.' The man came to him with both, and the Prophet took them in his hand, and said, 'Who will buy these two ?' A man said, 'I will take them both for one dirham.*' The Prophet said, 'Who will give more than a dirham ?' This he repeated twice or thrice. Another man said, 'I will take them both for two dirhams.' Then the Prophet gave them both to that man, and took the two dirhams, and gave them to the man, and said, 'Buy food with one of these, and let it go to thy family, and buy a hatchet with the other, and come to me with it.' The man came to him with it. The Prophet fixed a handle to it with his own hands, and then said, 'Go, cut wood, and sell it, and let me not see thee for fifteen days.' The man did as he was bidden. Then he came when he had already got ten dirhams ; and he bought a garment with part of

it, and food with part. Then the Prophet said, 'This is better for thee than that thou shouldst come on the day of resurrection with black marks upon thy face.' —Anas, AB : TI : IB.

[65]

If ye know what is in begging, none (of you) would go to another begging anything.

—'A'idh b. 'Amrū, NA.

[66]

The Prophet called me, and enjoined upon me, saying, 'Ask not anything of men.' I said, 'Yes.' He said, 'And though it be thy scourge : if it has fallen from thee, get down to it, and take it.'

—Abū-Dharr, AH.

[67]

Verily, begging is not lawful for the rich, nor for the strong in body and those in good condition, but for him who is poor leading a miserable existence, or an insolvent debtor ; and whoso begs of men to increase his wealth thereby, it shall be scratches and wounds on his face on the day of resurrection, and he shall devour the heated stone of hell ; now let him who will, have (his) little, and let him who will, have it increased (by begging). —Ḥabshīy Janādah, TI.

[68]

The upper hand is better than the lower hand ; the upper hand bestows, and the lower begs.

—Ibni 'Umar, BU : MU : AB : NA : MA.

[69]

Whoso begs of men, although he has what would

make him independent, would come on the day of resurrection with his acts of begging (as) scratches and wounds on his face.

—Ibni Mas'ūd, AB : TI : NA : IB : DA.

[70]

That one of you take his rope and go to the mountain and bring a bundle of wood upon his back and sell it, and that thereby God guard his person,[1] is better for him than that he should beg of men, whether they give him or not. —Zubayr, BU.

[71]

Begging is a scratch and wound by which a man wounds his own face ; let him who will, retain these upon his face, and let him who will, avoid these ;— unless that a man asks of him who is in authority, in a matter in which he finds no remedy.

—Samurah b. Jundub, AB : TI : NA.

[72]

O Qabiṣah ! verily, begging is not lawful to any but one of the three men ; namely, a man who has undertaken the burden of another (which he can no longer bear) : he may ask (men to help him) until he has got sufficiency ; after that let him withhold himself ; a man whom a misfortune has befallen and who is in want : he may ask (the help of men) until he is settled in life ; and a man who is oppressed by hunger, so that three intelligent men out of his people may say that such a one is oppressed by starvation, until he is settled in life. None besides these may

1. *Lit.*, face.

beg, O Qabīṣah ! The beggar eats unlawfully.

—Qabīṣah b. Mukhāriq, MU ; AB : NA.

[73]

I begged of the Prophet, and he gave me ; then I (again) begged of him, and he gave me ; then he said to me, 'O Ḥakīm ! verily this substance is pleasant to the eye and sweet to the taste : whoso then takes it in a liberal spirit, he is blessed therein ; and whoso takes it in a covetous spirit, he is not blessed therein, and he is as one who eats and is not satiated ; and the upper hand is better than the lower hand.' I said, 'O Prophet of God ! by Him who has sent thee with the truth ! I will not take anything from the property of any one after that (thou hast told me), until I leave this world.'

—Ḥakim b, Ḥīzām, BU : MU.

[74]

Certain people of the Anṣār begged of the Prophet, and he gave them ; then they again begged of him, and he gave them, so that what was with him was (all) exhausted. Then the Prophet said, 'What I have of good things, I will not withhold from you : whoso would be abstemious, God will keep him abstemious ; and whoso would be independent, God will keep him independent ; and whoso would be patient, God will give him patience, and no one is granted a gift that is better and more extensive than patience.'

—Abū-Sa'īd al-Khudrīy, BU : MU.

[75]

I said, 'O Prophet of God ! should I beg ?' He said, 'No ; and if thou wilt do it of necessity, then

ask of the righteous.' —Ibnu'l-Firāsīy, AB : NA.

[76]

Whoso furnishes security before me that he will not beg anything of men, I bring him security of paradise. —Thaubān, AB : NA.

[77]

'Verily, when I give a man anything, and he walks away with it under his arm, or puts it into his belly, it is nothing but fire,' said the Prophet 'And why dost thou give what is fire, O Prophet ?' said 'Umar. 'God has not given me to be miserly,' said the Prophet. —Ḥabshīy, RA.

[78]

When one of you sees a bier, and does not walk with it, let him stand up until it has passed away or is put down.

—'Āmir b. Rabī'ah, BU : MU : AB : TI : NA.

[79]

A bier was passing, and the Prophet stood up for it, and we also stood up with him, and said, 'O Prophet of God ! verily this is a Jewish woman (who is dead).' The Prophet said, 'Verily, death is terrible ; so when ye see a bier, stand up.'

—Jābir, BU : MU.

[80]

A bier passed by the Prophet, and he stood up. It was said to him, 'Verily, it is the bier of a Jew.' The Prophet said, 'Was it not a living thing ?'

—'Abdu'r-Raḥmān b. Abū-Laylā, BU : MU.

[81]

The Prophet denounced the giver of bribes, and the taker of bribes in deciding causes.

—Ibni 'Amrū b. al-'Āṣ, AB ; Abū-Hurayrah and Ibni 'Amrū, TI.

[82]

He whom we have appointed an officer and for whom we have provided a provision, if he takes anything after that, he is a transgressor.—Buraydah, AB.

[83]

Do not appear rejoicing at the misfortune of thy brother, for God may be merciful to him and put thee into trouble. —Wāthilah, TI.

[84]

Whoso has forsaken his brother a whole year, it is as though he has shed his blood.

—Abū-Khirāsh a's-Sulamīy, AB

[85]

No man blames another for wickedness and unbelief, but it will return upon him, —Abū-Dharr, BU.

[86]

A calumniator shall not enter paradise.

—Ḥudhayfah, BU : MU : TI : AB.

[87]

Every good[1] work is charity.

—Jābir, BU : MU : TI : AḤ ;
Ḥudhayfah, BU : MU : AB : TI.

1. *Orig*, ma'rūf, *lit*, 'acknowledged to be good, fit, decent, becoming ; good conduct : obligingness, kindness, favour, bounty ; obedience

[88]

Thy smiling in thy brother's face is charity ; thy bidding what is good is charity ; thy forbidding what is wrong is charity ; thy putting a man in an unknown land in the right road is charity for thee ; thy assisting a man who has a defect in the eye is charity for thee ; thy removing stones and thorns and bones from the road is charity for thee ; and thy emptying the bucket into the bucket of thy brother is charity for thee. —Abū-Dharr, TI.

[89]

To bid what is reasonable[1] *is charity, and to forbid what is wrong is charity.* —Abū-Dharr, MU.

[90]

Enjoined upon every joint of a man is charity, every day in which the sun rises ; doing justice between two people is charity ; and assisting a man upon his beast, and loading upon it, or lifting up to it his baggage, is charity ; and a good word is charity; and every step which is taken towards prayer is charity ; and removing hurtful things from the road is charity. —Abū-Hurayrah, BU : MU.

[91]

'Charity is (enjoined) upon every Muslim.' 'But if he find not wherewith (to do this) ?' they asked. 'Then let him work with both his hands, and let him benefit his own self, and also give in charity,' said the Prophet. 'But if he be not able (to do this either) or to work ?' 'Then let him assist the needy, the

1. *Orig.*, ma'rūf.

aggrieved.' They said, 'But if he cannot do that?' 'Then let him bid what is good.' They said, 'But if he cannot do that either?' 'Then let him withhold himself from evildoing; for, verily, this is his charity.'

—Abū-Mūsā al-Ash'ariy, BU : MU.

[92]

No Muslim plants a plant, or sows a field, and birds, men and beasts, eat therefrom, but it is his almsgiving. —Anas, BU : TI.

[93]

No one gives anything in alms out of good things—and God accepts only good things—but the Merciful God receives it with His right hand although it be a dry date; and it increases in the hand of the Merciful God until it becomes a larger thing than a mountain, like as one of you nurses his unweaned foal or his weaned child.

—Abū-Hurayrah, BU : MU : TI : AB : NA : MA.

[94]

An Arab of the desert said, 'O Prophet of God! tell me about the hijrat*.' The Prophet said, 'Aha! it is a hard task. Hast thou a camel?' The man said, 'Yes.' 'Dost thou also give alms for it?' The man said, 'Yes.' 'And dost thou also make gifts (of the milk) thereof.' He said, 'Yes.' 'And dost thou get it milked (for poor people) on the day of watering it?' He said, 'Yes.' The Prophet said, 'Then do thou work on this side of the seas (without undergoing the troubles of a hijrat), for, verily, God will not leave any portion of thy work (unrewarded).

Abū-Sa'id, BU : MU : AB : NA

[95]

God says : 'Expend (in alms), and I will expend upon thee.' Both the hands of God are full; expending night and day does not affect Him. Have ye considered how much must He have spent since He created the heavens and the earth. Yet, verily, what is in His hands is not affected.

—Abū-Hurayrah, BU : MU : TI.

[96]

O son of Man ! that thou give with thine own hands the superabundance (of thy wealth) is better for thee, and that thou withhold it, is bad for thee;—though thou art not to blame for a sufficient subsistence ;—and begin with him who is of kin (to thee).

—Abū-Umāmah, MU : TI.

[97]

A man said, 'O Prophet of God ! I have a dīnār* with me.' The Prophet said, 'Then bestow it upon thyself.' The man said he had another more. 'Then,' said the Prophet, 'bestow it upon thy children.' 'I have yet another,' the man said. 'Then bestow it upon thy wife,' was the Prophet's reply. 'I have yet another,' the man said. 'Then bestow it upon thy dependents,' said the Prophet. The man said, 'I have yet another.' 'Then,' said the Prophet, '(bestow it) upon whom thou seest fit.' —Abū-Hurayrah, AB : NA.

[98]

Almsgiving extinguishes the wrath of God.

—Abū-Hurayrah, TI.

[99]

'Which almsgiving is the best ?' it was asked of

the Prophet. 'The resources of the poor given in alms are the best ; and do thou begin with him who is of kin to thee.' —Abū-Hurayrah, AB.

[100]

'What is the best almsgiving ?' it was asked of the Prophet. 'That thou give alms whilst thou art healthy and (feel) miserly, hoping to be rich, and fearing poverty ; and put it not off to the time when (the soul) shall reach up to the throat, and thou shalt say, "This is for such-and-such a one ; when it is already for such-and-such a one." '

—Abū-Hurayrah, BU : MU : AB : NA.

[101]

That a man give a dirham* in alms during his lifetime, is better for him than that he should give an hundred dirhams at his death. —Abū-'Saīd, AB.

[102]

There is no Muslim* who clothes a Muslim with garment but is preserved of God as long as there is any part of it left upon his person. —Ibni 'Abbās, TI.

[103]

A man said, 'O Prophet of God ! my mother is dead ; will my giving alms for her profit her ?' The Prophet said, 'Yes.' The man said, 'I have an orchard, and I make thee to witness that I give it in alms for her.' —Ibni 'Abbās, BU : TI : AB : NA.

[104]

I said, 'O Prophet of God ! my mother is dead ; what would be the best almsgiving for her ?' The Prophet said, 'Water ;' bethinking himself of the

panting heat of the desert.

—*Sa'd b. 'Ubādah, AB : NA.*

[105]

'What almsgiving is pleasing to thee ?' it was asked of the Prophet. 'Water,' was the Prophet's reply. —Ibni Musayyab, AB.

[106]

Look ye sharp with your almsgiving, for distress never crosses it. —'Alīy, RA.

[107]

The man who asks has a right (to be heard) although he come to thee on horseback. —'Alīy, AB.

[108]

Give to him who asks of thee, although he come to thee on horseback. —Zayd b. Aslam, MA.

[109]

When God created the earth, it shook and trembled, then God laid stable mountains upon it, and it rested. Then the angels marvelled at the strength of the mountains, and said, 'O our Lord ! hast Thou created a stronger creation than the mountains ?' God said, 'Yes, iron, for it breaks them.' They said, 'And hast Thou created a stronger creation that iron ?' He said, 'Yes, fire, for it melts it.' 'And hast Thou created a stronger creation than fire ?' they asked. 'Yes, water, for it quenches it.' 'And hast Thou created a stronger creation then water ?' 'Yes,' said God, 'the wind, for it sets it in motion.' They said, 'And hast Thou created a stronger creation than the wind ?' God said, 'Yes, the child of man when he

gives alms with his right hand and hides it from his left.'
—Ans, TI.

[110]

The people of the Prophet's house killed a goat. Then they gave away portions to the poor, so that there remained only a portion thereof. The Prophet asked, 'What remains thereof ?' They said, 'Nothing but the shoulder.' The Prophet said, 'Nay, all of it remains except its shoulder, for the reward thereot is eternal.'
—'A'ishah, TI.

[111]

There is one of you who comes to me with all that he possesses, and says, 'This is for almsgiving ; and then will sit begging of people. The best of almsgiving is what is backed up by riches.
—Jābir, AB.

[112]

Cleanliness is one-half of the faith.
—Abū-Mālik al-Ash'arīy, MU.

[113]

To be alone is better than (to have) a bad companion ; and a good companion is better than being alone ; and dictating the good is better than keeping silence ; and silence is better than dictating evil.
—'Imrān b. Ḥiṭṭān, BA.

[114]

The best of companions, in the sight of God, is he who is best among them to his companions ; and the best of neighbours, in the sight of God, is the best among them to his neighbours.
—Ibni 'Umar, TI : DĀ.

[115]

The likeness of a good companion and a bad companion is as the likeness of one who carries musk with him and one who blows a match. Then as to him who carries musk, he will either make a present of it to thee, or thou wilt buy of him ; and as to the blower of the match, he will either burn thy clothes, or thou shalt find a bad smell therefrom.

—Abū-Mūsā, BU : MU.

[116]

Shall I tell you of something more excellent in degree than fasting and almsgiving and prayer ? It is to improve concord,[1] for, verily, discord shaves smooth quite. —Abū-Dardā, AB : TI.

I say not, it shaves smooth the hair, but it shaves religion quite smooth. —TI.

[117]

Whoso sympathizes with the mother of a dead child shall be clothed with garment in paradise.

—Abū-Hurayrah, TI.

[118]

Whoso condoles with one in distress shall have the like of his reward. —Ibni Mas'ūd, TI.

[119]

'O Prophet of God !' said one of his disciples, 'I have heard so many things from thee, and I fear that I may forget their end and aim, so tell me a word that may contain everything.' The Prophet said, 'Fear God according to what thou dost know, and act accordingly.' —Yazīd b. Salamah, TI : RA.

1 *Cf* Qur'ān, S 4 114

[120]

Verily God has distributed among you your dispositions like as He has distributed among you your provisions ; verily God gives the world to whom He loves and to whom He loves not, but He gives not conscience (to any) except to whom He loves, and whom He gives conscience, He loves him. By Him in whose hand stands my life ! no servant (of God truly) accepts Islām* unless his heart and his tongue (also) accept Islām, and no one (realy) believes until his neighbours are safe from his calamities.

—Ibni Mas'ūd, AḤ : BA.

[121]

Whoso treats with contempt the authority of God on earth[1] treats God with contempt.

—Abū-Bakr, TI.

[122]

Whoso obeys me, obeys God ; and whoso rebels against me, rebels against God, and whoso obeys a governor, obeys me, and whoso rebels against a governor rebels against me.

—Abū-Hurayrah, BU : MU : NA.

[123]

If a slave whose ears, nose, lips and hands have been cut off, be put in command over you to guide you by the Book of God, then hearken to him and obey. —Ummu'l-Ḥuṣayn, MU.

1. "O ye who believe ! obey God and obey the apostle and those in authority among you · and if ye dispute about anything, refer it to God and the apostle, if ye believe in God and the last day ; that were the best and excellent interpretation."—Qur'ān, S. 4.59.

[124]

Hearken and obey, although a negro slave, whose head is like a dried grape, be appointed to rule over you. —Anas, BU.

[125]

I enjoin you to fear God, and to hear and obey, although it be a negro slave, for verily he among you who shall live after me, shall surely see much discord. Ye are to follow my example and the examples of those who come after me, being also rightly guided. And beware of new things ! for verily all new things are an innovation, and all innovation (in religion) is error.

—'Irbad b. Sariyah, AB : TI.

[126]

Blessed is he who is guided to Islām,* and whose livelihood is daily bread, and who is contented.

—Fuḍālah b. 'Ubayd, TI.

[127]

Whoso wakes up in the morning in the full security of his heart, and his body free from harm, having also his day's food, it is as though the world, all of it, is driven to him. —'Ubaydu'llāh b. Mihṣan, TI.

[128]

The son of Man has no more right than that he should have a house wherein he may live, and a piece of cloth whereby he may hide his nakedness, and a chip of bread, and water. —'U<u>th</u>mān, TI.

[129]

When one of you sees another who is superior to

him in point of wealth and creation, let him look to him who is below him. That is more proper that ye hold not in contempt the favour of God towards you.

—Abū-Hurayrah, BU : MU : TI.

[130]

Whoso will remain abstemious, God will keep him abstemious, and whoso will keep himself independent, God will keep him independent, and whoso will be steadfast, God will keep him steadfast, and no one is granted a better thing than that.

—Al-Khudrīy, BU : MU : AB : TI : NA : MĀ.

And happy indeed is he who has accepted Islām,* and is given a sufficient livelihood, and whom God has kept contented with what He has given him.

—Ibni 'Amrū b. al-'Aṣ, MU : TI : RA.

[131]

A party of the Jews asked permission to come to the Prophet, and said, 'Death upon you !'[1] I said, 'Rather upon you be death and curse !' The Prophet said, 'O 'A'ishah ! verily, God is kind, and loves kindness in all things.' I said, 'Hast thou not heard what they said ?' He said, "I did also say, 'Upon you !' "

—A'ishah, BU : MU.

[132]

'Pray to God against the idolaters,' it was said to the Prophet, 'and curse them.' 'I have only been sent as a mercy, and have not been sent to curse,' was the Prophet's reply. —Abū-Hurayrah, MU.

[133]

Whoso curses a thing when it does not deserve,

1. They said A's-sāmu, destruction, instead of A's-salāmu, peace.

makes the curse to return upon him.

—Ibni 'Abbās, AB : TI.

[134]

When a servant (of God) curses anything, the curse rises up to heaven, and the doors of heaven are closed against it ; then it falls to the earth, and its doors are closed against it ; then it takes (a way) to the right and to the left, and when it does not find a way it returns to him who is cursed, if he deserves that ; otherwise it returns upon him who said it.

—Abū-Dardā', AB.

[135]

In one of the Prophet's journeys, a woman of the Anṣār* was riding on her camel. The beast roared ; whereupon the woman cursed it. The Prophet said, 'Take away what is upon it, and let it go, for (now) it is cursed, (and thou need have no use for it).'

—'Imrān b. Ḥuṣayn, MU : AB.

[136]

Curse not people with the curse of God, or with the wrath of God, or with the fire of hell.

—Samurah b. Jundab, AB : TI.

[137

The Prophet passed by Abū-Bakr while he was cursing certain of his slaves, and turned to him, and said, ('What !) does a truthful, sincere man curse ? By no means ! by the God of the Ka'bah !' That day Abū-Bakr freed some of his slaves, and then came to the Prophet, (and said,) 'I will never do this again.'

—'Ā'ishah, BA.

[138]

'O company of women ! give alms, and be frequent in asking pardon of God, for verily I see you mostly to be people of the fire (of hell).' The women said, 'And what is in us that we are mostly people of the fire (of hell) ?' The Prophet said, 'Ye are given much to cursing, and ye are thankless to your companions.' —Ibni 'Umar, MU.

[139]

Remember the virtues of your dead ones, and withhold yourselves from their vices.

—Ibni 'Umar, AB : TI.

[140]

A bier passed by the Prophet, and he said, 'This man is either going to rest himself, or going to give rest (to others).' They said, 'And what is meant by that, O Prophet of God ?' He said, 'A servant (of God), a Mu'min,* rests (in death) from the wearied suffering existence of this world, and a wicked man gives rest thereby to all creatures, and the land, and tree, and all moving things.'

—Abū-Qatādah, BU : MU : NA : MA.

[141]

The Prophet saw a large tent erected over the tomb of 'Abdu'r-Raḥmān, and said to one, 'O young man ! pull it out ; for his work only will overshadow him.' —Ibni 'Umar, BU.

[142]

No one dies but is ashamed of himself : if he is a doer of good, he is ashamed of not doing more

(good), and if he is an evil-doer, he is ashamed of not desisting. —Abū-Hurayrah, TI.

[143]

When the Prophet was free after the internment of a dead body, he would stop there at, and say, 'Ask pardon for your brother, and ask (God) to keep him steadfast ; for verily now will he be questioned (as to what he has done),' —'Uthmān, AB.

[144]

When ye pray over the dead, pray specially for him. —Abū-Hurayrah, AB : IB.

[145]

O God ! Thou art its Lord, and Thou didst create it, and Thou didst guide it to Islām,* and Thou hast taken away its soul. Thou best knowest its secret deeds and its public deeds. We have come to intercede (for him) ; so do Thou pardon him.

—Abū-Hurayrah, AB.

[146]

When a man dies, the angels say, 'What has he sent on before (him) ?' and the son of Man says, 'What has he left behind ?' —Abū-Hurayrah, BA.

[147]

Three things follow a dead man, (of these) two return, and one remains with him ; his people, his wealth, and his works follow him, but his people and his wealth return, and his works alone remain (with him). —Anas, BU : MU.

[148]

O ye people ! remember God, remember God :

the quaking will come, it shall be followed by another ; death will come with what is therein, death will come with what is therein !

—Ubbayy b. Ka'b, TI.

[149]

When a man dies, his works also stop, except three : acts of charity which are continued, knowledge by which (all) profit, and a righteous issue which prays for him.

—Abū-Hurayrah, MU : AB : TI : NA.

[150]

Verily, what reaches the Mu'min,* of his works and his good actions, after his death is the knowledge which he acquired and spread abroad, and a righteous issue which he has left (behind him), or a book which he has given to inherit, or a place of worship which he has built, or a house for the homeless which he has built, or a canal which he has caused to be excavated, or an act of charity which he has done out of his wealth while in his health and life,—(the good effects hereof) reach him (even) after his death. —Abū-Hurayrah, BA.

[151]

Let none of you long for death nor pray for it ere it come to him ; verily when he dies, his hopes are (all) cut off ; and verily his age only increases good to the Mu'min.* —Abū-Hurayrah, MU.

[152]

Let none of you long for death : if he is a doer of good works, it may be that he will increase in good works, and if he is an evil-doer, it may be that

he will turn with (true) penitence.

—Abū-Hurayrah, BU.

[153]

Let none of you long for death because of a (certain) injury which has befallen him ; and if he must needs do (it), let him say, 'O God ! let me live so long as life is better for me, and let me die when death is better for me.' —Anas, BU : MU.

[154]

Verily, of the worst sins, in the sight of God, with which a servant of God shall meet Him, after *the great sins which God has forbidden, is that a* man die while he has debts against him for which he *has (left) nothing wherewith to pay them off.*

—Abū-Mūsā, AB.

[155]

All sins are pardoned to a martyr except (his) debts. —'Amrū b. al-'Āṣ, MU.

[156]

Putting off (the payment of debt) by a rich man is wrong-doing.

—Abū-Hurayrah, BU : MU : AB : TI : NA : MĀ.

[157]

The Prophet owed a man a camel ; the man came to him, and demanded it, and spoke so harshly that some of the people resolved (to turn him out). But the Prophet said, 'Let him demand, for the man who has a claim has a right to speak.' Then the Prophet said, 'Give it to him ;' and the men searched for a camel, and found none but was better than it. The Prophet said, 'Give it to him ;' and the creditor was

glad to have it. Then the Prophet said, 'The best of you is he who is the best at repaying.'

—Abū-Hurayrah, BU : MU : TI : NA.

[158]

Whoso takes the substance of men, desiring to pay it off, God will have it paid out of him ; and whoso takes desiring to make them the losers by it, God will ruin him. —Abū-Hurayrah, BU.

[159]

Whoso is pleased that God should save him from the distress of the day of resurrection, let him respite (his debtor) who is hard-up, or let him remit (the debt). — Abū-Qatādah, MU.

[160]

Verily God is pure, and loves the pure, is cleanly and loves the cleanly, is beneficent and loves the beneficent, is generous and loves the generous.

—Ibni Musayyab, TI.

[161]

I said, 'O Prophet of God ! I have so much hair upon my head, should I then comb it ?' The Prophet said, 'Yes, and also do it justice.'[1]

—Abū-Qatādah, NA : MA.

[162]

He who has hair, let him do it justice.[1]

—Abū-Hurayrah, AB.

[163]

A man came to the Prophet with his hair and

1. *Lit.*, honour.

beard in a disordered state. The Prophet pointed to his hair as if to bid him put it in order. The man did as he was bidden, and then came to the Prophet. The Prophet said, 'Is not this better than that one of you should come with dishevelled hair as though he were a satan ?' —'Atā' b. Yasār, MĀ.

[164]

The Prophet saw a man with his hair dishevelled, and said, 'What ! does he not find anything with which he may put his hair in order ?' At another time he saw a man who had on his person a dirty clothing, and said, 'What ! does not this man find water to wash his clothes therewith ?' —Jābīr, AB.

[165]

If it were not (for the fact) that I was going to put a hardship upon my people, I would surely tell them to brush their teeth before each of the prayers.
—Abū-Hurayrah, BU : MU : AB : TI : NA : MĀ.

[166]

I went to the Prophet in a mean dress. He said, 'Hast thou any means ?' I said, 'Yes.' The Prophet said, 'What means hast thou ?' I said, 'God has given me all the means.' 'Since God has given thee the means,' the Prophet said, 'let the signs of God's favour to thee appear on thy person.'
—Abu'l-Aḥwaṣ, from his father, NA.

[167]

No prayer of a grown-up girl is accepted (of God) unless with a wrapper. —'A'ishah, AB : TI.

[168]

Deliberation is of God, and haste is of satan.
—Sahl b. Sa'd a's-Sa'idīy, TI ;
cf. 'Abdu'l-Muhaymin, TI.

[169]

Take to an affair by deliberation, and if then see any good in bringing it to a successful issue, then persist in it ; and if thou fear to be led into error, withhold thyself. —Anas, BG.

[170]

No man of bad habits shall enter paradise.
—Abū-Bakr, TI.

[171]

A good habit is (a source of) increase, and a bad habit a curse. —Rāfi' b. Mukayth, AB.

[172]

'O Abū-Dharr ! shall I tell thee of two qualities which are the lightest in burden and the weightiest in the balance ?' I said, 'Yes'. He said, 'Long silence and a good disposition. By Him in whose hand stands my life ! none in all creation has done a thing like these two.' —Anas, BA.

[173]

I stand surely in respect of a suburb in paradise for him who leaves off quarrelling although he be in the right, and in respect of a house in the middle of paradise for him who leaves off lying although it be in jest ; and in respect of a house in the highest part of paradise for him whose disposition is the best.
—Abū-Umāmah, AB : Anas, TI.

[174]

O Mu'adh ! be of noble disposition towards men.
—Mu'ādh b. Jabal, MA.

[175]

I asked the Prophet concerning righteousness and sin. He said, 'Righteousness is to have a good disposition ; and sin is what pricks within thy bosom, and what thou wouldst be averse to make public.'
—'A'u-Nawwās b. Ṣam'ān, MU : TI.

[176]

The man of good disposition certainly attains thereby the degree of the man of prayer and fasting.
—Abū-Dardā', TI.

[177]

'Verily, the most beloved of me among you, and the nearest to me in regard to seat on the day of resurrection, will be he who is the best among you in point of disposition. And the most hateful to me among you, and the farthest removed from me in regard to seat on the day of resurrection, will be the garrulous, and those who talk glibly, and those who talk tall.' The companions said, 'And, O Prophet of God ! who talk tall ?' He said, 'The vainglorious.'
—Jābir, TI.

[178]

There will be nothing more weighty, on the day of resurrection, in the balance of a Mu'min* than good disposition. And God hates the shameless, impudent fellow.
—Abū-Dardā', AB : TI.

[179]

God has allowed (to man) nothing more hateful to Him than divorce. —Muḥārib b. Dat͟hār, AB.

[180]

The most hateful of (all) lawful things, in the sight of God, is divorce. —Muḥārib b. Dat͟hār, AB.

[181]

O Mu'ād͟h ! God has created nothing on the face of the earth that is more beloved of Him than the freeing (of slaves) ; and God has created nothing on the face of the earth that is more hateful to Him than divorce. —Mu'ad͟h b. Jabal, DQ.

[182]

The woman who seeks divorce from her husband, without being forced (to it by his unjust treatment), shall not find the fragrance of paradise.

—T͟haubān, TI : AB : IB : AḤ : DĀ.

[183]

The wife of T͟hābit b. Shammās came to the Prophet, and said, 'I have no complaint against T͟hābit in respect of his natural disposition and judgement, but I am averse to infidelity in Islām* : (I cannot love him as my husband).' The Prophet said, 'Wilt thou then give him back his garden ?' She said, 'Yes.' Then the Prophet said to T͟hābit, 'Accept the garden, and divorce her by a divorcement.'

—Ibni 'Abbās, BU : NA.

[184]

There is no divorce and no emancipation under compulsion. —'Ā'is͟hah, AB : IB.

[185]

An intoxicant is the sum of all sins.[1]

—Ḥudhayīah, RA.

[186]

Drink no intoxicant, for verily, it is at the head of all filthy actions; and beware of sinning; for, verily, with sin alights the vengeance of God.

—Mu'ādh, AḤ.

[187]

All intoxicant liquors are forbidden.

—'Ā'ishah, BU : MU : AB : TI : NA : MA.

[188]

The Prophet had the drunkard scourged with forty stripes. —'Alīy, MU : AB.

[189]

No present or gift of a parent, out of all the gifts and presents to a child, is superior to a good liberal education. —Sa'īd b. al-'Āṣ, TI : BA.

[190]

That a man give a liberal education to his child, is better for him than that he give a large measure of corn in alms. —Jābir b. Samurah, TI.

[191]

Entertain people with their own entertainment.

—'Ā'ishah, AB.

1. "They will ask thee about intoxicants and gambling; say thou, In both there is great sin, and (also) things of use for men; but their sin is greater than their use."—Qur'an, S. 2, 219.

[192]

Faith and envy cannot dwell together in the heart of a servant (of God).

—Abū-Hurayrah, MU : AB.

[193]

Be on your guard against envying others; for verily it eats up goodness like as fire eats up fuel.

—Abū-Hurayrah, AB.

[194]

Envy and jealousy, the two maladies of the peoples who have gone before you, are creeping into you; and these will shave you smooth. I do not say that these will shave your hair, but these will shave the (vestiges of) religion in you. By Him in whose hand stands my life! ye shall never enter paradise unless ye believe; and ye shall not believe unless ye love one another. Shall I tell you wherewith ye would love one another? Extend your greetings freely among yourselves. —Zubayr, TI.

[195]

'He who has with him an excess of carrying animals, let him give it to him who has none; and he who has an excess of provision, let him give it to him who has it not;' the Prophet also made mention of several other things, so that we saw that none of us had a right to anything we had in excess.

—Abū-Sa'id, MU : AB.

[196]

A man praised another too much; whereupon the Prophet said, 'Woe to thee! thou hast struck at the neck of thy companion.' This he repeated thrice,

and then said, 'Whoso would praise his brother in full earnest, let him say, "I take such-and-such a one as such, and God knows him better," and let him not justify any one against God, but say, "I take such-and-such a one as such," if he knows that in him.' —Abū-Bakarah, BU : MU : AB.

[197]

A man came to the Prophet and said, 'O thou best of (all) creatures!' The Prophet said, "That was Abraham.' —Anas, MU.

[198]

I went to the Prophet, and said, 'I come from Ḥīrah, and have seen the people thereof worshipping their governor, and thou art more worthy of being worshipped;' whereupon he said to me, 'What thinkest thou? wouldst thou worship my grave if thou passed by it?' I said, 'No.' Then the Prophet said, 'Do (it) not.'

—Qays b. Sa'd, AB; Mu'ādh b. Jabal, AḤ.

[199]

The Prophet was among some Muhājirs* and Anṣār,* and a camel came and prostrated itself before him. His companions said, 'O Prophet of God! even the brute beasts and trees worship thee; and it is more right that we (also) should worship thee.' He said, 'Worship (God) your Lord, and honour your brother.' —'Ā'ishah, AḤ.

[200]

I went along with the deputation of Banī 'Amir to the Prophet, and said, 'O Prophet of God! thou

art our lord.' He said, 'The Lord is God.' Then we said, 'Thou art the most excellent among us, and the greatest in merit.' The Prophet said, 'Say ye what ye say, or less than that, but let not Satan carry on commerce between you (by leading you to extravagant things).' —Maṭruf b. 'Abdu'llāh, AB.

[201]

Do not eulogize me as the Christians eulogize the Son of Mary, for verily I am a servant of God; call me then a servant of God and His apostle.

—Ibni 'Abbās, RA.

[202]

A false evidence is held equal to associating (other Gods) with God. 'And avoid the abomination of idols, and the speaking of falsehood.'[1]

—Ayman b. Ḥazīm, AB : TI.

[203]

The evidence of an impostor is not admissible, nor of an impostoress, nor of an adulterer, nor of an adulteress, nor of one who bears a grudge against his brother, nor of one who has been punished with scourges, nor of one who is experienced in bearing witness, nor of a dependent in favour of the people of the house, nor of one's relation.

—'Amrū b. Shu'ayb, AB.; 'Ā'ishah, TI.

[204]

Whoso sets a good example in Islām,* shall have a reward thereof, and the reward of him who shall act according to it after him, without in any way

1. Qur'ān. S. 22. 30.

detracting anything from the latter's reward; and whoso sets a bad example in Islām, shall bear the burden thereof and the burden of him who shall act according to it after him, without in any way detracting anything from the latter's burden. —Jarīr, MU : NA.

[205]

Faith descended at the root of the hearts of men, then came down the Qur'ān, and (people) learnt from the Qur'ān and from the example (of the Prophet). —Ḥudhayfah, BU : MU : TI.

[206]

Certain companions of the Prophet said, 'We find within ourselves something which one of us would think it a great sin to speak of.' The Prophet said, 'Do ye indeed find it to be so (very grievous)?' They said, 'Yes.' He said, 'That (shows) the purity of faith.'

—Abū-Hurayrah, MU : AB ; *cf*, Ibni Mas'ūd, MU.

[207]

A man asked, 'O Prophet of God! what is (the mark of) faith?' The Prophet said, 'When thy good work gives thee pleasure, and thy evil work grieves thee, thou art a man of faith.' The man said, 'And what is sin?' He said, 'When anything smites thee within thyself, forsake it.' —Abū-Umāmah, AḤ.

[208]

I asked the Prophet about the best (part of) faith. He said, 'That thou love for God, and hate for God, and make thy tongue act in mentioning God, and that thou love for men what thou lovest

for thyself, and hate for them what thou hatest for thyself.' —Mu'adh b. Jabal, AḤ.

[209]

The best (part) of faith is to say, 'There is no God but God,' and the least of it is to remove all injurious things from the (public) road.

—Abū-Hurayrah, BU : MU.

[210]

Three things are at the root of faith : withholding hands from (injuring) him who says, "There is no God but God ;' calling him neither Kāfir* for any of his sins, nor turning him out from Islām for any one of his works. —Anas, AB.

[211]

There are three things by which any one who possesses these in him shall taste the sweetness of faith, namely, whoever loves God and His apostle more than anything besides them ; whoever loves a servant (of God) only for (the sake of) God ; and whoever is averse to return to infidelity after that God has saved him from it even as he would be averse to be flung into the fire (of hell).

—Anas, BU: MU: TI: NA.

[212]

Whoso loves for (the sake of) God, and yet becomes an enemy for (the sake of) God, and gives (what he has) for (the sake of) God, and yet withholds for (the sake of) God, he has perfected (his) faith. —Abū-Umāmah, AB ; Mu'adh b. Anas, TI.

[213]

Faith is a restraint against all violence ; let no *Mu'min** commit violence. —Abū-Hurayrah, AB.

[214]

By him in whose hand stands my life ! no servant (of God really) believes until he loves for his brother what he loves for himself.

—Anas, BU : MU : TI : NA.

[215]

He has (really) no faith who fulfils not his trust, and he has (really) no religion who fulfils not his promise. —Anas, BA.

[216]

None of you (really) believes until he holds me dearer to him than his father and his son and all mankind. —Anas, BU : MU : NA.

[217]

I said, 'What is Islām* ?' the Prophet said, 'Purity of speech and hospitality'.

I said, 'And what is faith ?' He said, 'Patience and beneficence.'

I said, 'Who is the best in (point of) Islām* ? He said, 'He from whose tongue and hands the Muslims* are safe.'

I said, 'And what is the best (part of) faith ?' He said, 'A kindly disposition'.

I said, 'O Prophet of God ! what is the best Hijrat* ?' He said, 'That thou fly what thy Lord hates'.

I said, And what is the best prayer ?' He said 'A

long continued piety.' —'Amrū b. 'Abasah, AḤ

[218]

There is almsgiving for everything, and the almsgiving for the body is fasting.

—Abū-Hurayrah, IB.

[219]

The Prophet said, 'O 'Abdu'llāh ! I have been told that thou dost fast (all) day and standest up to pray (all) night.' I said, 'Yes, O Prophet of God !' He said, 'Then do not do (like that). Keep fast and eat also, stand up (to pray at night), and sleep also ; for verily there is a duty on thee to thy body, and verily there is a duty on thee to thy people, and verily there is a duty on thee to thy visitors ; and nobody has kept fast who fasted always : (a fast of) three days in every month is (equal to) constant fasting ; so fast three days in every month.'

—'Abdu'llāh b. 'Amrū b. al-'Āṣ, BU : MU ; *cf.* A'ishah, AB : RA.

When ye keep fast, oil your face, so that people may not know that ye are fasting. —BU.

[220]

How many men fast who have nothing of fasting but thirst, and how many men stand up (to pray all night) who have nothing of prayer except keeping awake ! —Abū-Hurayrah, DA.

[221]

He who does not abandon the speaking of falsehood and the doing (of things) like that, God has no need of his leaving off his food and his drink.

—Abū-Hurayrah, BU.

[222]

It is no good that ye fast while on a journey.
—Jābir, BU : MU : AB : NA.

[223]

Verily, God has relieved the traveller of half (his) prayer, and has given him leave to break (his) fast ; and He has also given leave in respect thereof to the sick and the woman who gives suck to a child, and to the pregnant woman, when they fear (a harm) to their child.—Anas b. Mālik, AB : TI : NA : IB ;
cf. 'Amrū b. Umayyah a'd-Damrīy, NA.

[224)

Whenever the Prophet saw Fāṭimah (his daughter) he would welcome her, and rising from his seat would kiss her, and then taking her by the hand would seat her in his own seat. —'Ā'ishah, BU.

Whoso has a female child and does not bury her alive, nor holds her in comtempt, nor prefers his male child above her, God will make him enter into paradise. —Ibni 'Abbās, AB.

[225]

A woman, with her two daughters came to me begging (alms). I found nothing with me except a ripe date which I gave her. She divided the same between her two daughters, and ate not thereof herself ; she then went away. Afterwards the Prophet came to me, and I told him of it. He said, 'Whoso is put to trouble on account of these daughters, and yet treats them well, it shall be to him a protection against the fire (of hell).' —'A'ishah, BU : MU : TI.

[226]

Whoso brings up two girls, so that they reach their age (of strength), shall come on the day of resurrection—I and he together ; (here the Prophet put together his two fingers). —Anas, MU.

[227]

Whoso brings up two girls, so that they reach their age (of strength), I and he shall enter into paradise together ; (here the Prophet made a sign by putting together two of his fingers). —Anas, TI.

[228]

Whoso brings up three daughters or three sisters, or two sisters or two daughters, and gives them a liberal education, and treats them well, and gives them in marriage, for him is paradise.

—Abū-Sa'īd, AB : TI.

[229]

Shall I tell you of the best act of charity ? (It is to be charitable) to thy daughter who has been returned to thee,[1] and has none to earn for her except thyself. —Surāqah b. Mālik, IB.

[230]

Verily, God is jealous ; and verily the Mu'min* is also jealous. The jealousy of God is that the Mu'min* should (at all) come in for what God has forbidden him. —Abū-Hurayrah, BU : TI.

[231]

When a sin is committed in the land, and he who

1. Widowed, divorced, or destitute.

is present at it is averse (to it), he shall be as he who is absent therefrom ; and he who is absent therefrom, but pleased with it, shall be as he who is present at it.

—'Ars b. 'Umayrah al-Kindīy, BA.

[232]

When the children of Israel fell into sin, their learned men forbade them, but they desisted not ; then they sat with them, and ate with them, and drank with them ; then God struck upon their hearts, one of them upon another, and cursed them through the tongue of David. By Him in whose hand stands my life ! unless ye inspire (men) with sympathy due (for the truth), thou shalt have done nothing.

—Ibni Mas'ūd, AB : TI.

[233]

Ye shall surely be helped, and ye shall attain great excellence, and ye shall conquer ; whoso then among you finds that, let him fear God, and bid what is reasonable, and forbid what is wrong ; and whoso tells a lie against me purposely let him find his seat in the fire of hell. —Ibni Mas'ūd, AB.

[234]

Those who have been before you only perished for that when a high-born man among them stole they let him go unpunished, and when the weak among them stole, they stood over him to punish him. By God ! if it were Fāṭimah, the daughter of Muḥammad, who stole, I would surely cut off her hands. —'A'ishah, BU : MU : AB : TI : NA.

[235]

Whoso of you sees wrong, let him undo it with

his hand ; and if he cannot (do it), then let him speak (against it) with his tongue ; and if he cannot (do this either), then (let him abhor it) with his heart—and this is the least of faith.

—Ṭāriq b. Shihāb, MU : AB : TI : NA.

[236]

There has been no prophet whom God raised up among his people before me, but had among his people apostles and companions who received his example and followed his bidding ; then, verily, after them, came a generation who said what they did not, and who did what they were bidden not (to do). Whoso then strives against them with his hand, is a Mu'min*, and whoso strives against them with his tongue, is (also) a Mu'min, and whoso strives against them with his heart, is (also) a Mu'min, but beyond that there is no faith of (the weight of) a grain of mustard seed. Ibni Mas'ūd, MU.

[237]

When people see the wrongdoer, and do not seize him by the hand, God would well-nigh chastise them all alike. There is no people among whom a sin is committed, who have the power to undo (the same), and undo (it) not, but God would well-nigh chastise them all alike.

—Qays b. Abū-Ḥāzim, AB : TI.

[238]

By Him in whose hands my life, bid what is reasonable, and forbid what is wrong, or He will certainly send against you a chastisement from Him ; then will ye call on Him, and He will not answer you. —Hudhayfah, TI.

[239]

'Help thy brother, the wrong-doing and the wronged,' said the Prophet. 'I will help him,' said one, 'when he is wronged ; but how can I help him when he is doing wrong ?' Hinder him from doing wrong,' said the Prophet, 'and verily that is helping him.' —Anas, BU : TI.

[240]

Let none of you be stupid (enough) to say, 'I will be with men : if men do good, I will do good, and if they do evil, I will do evil ;' but rather so exercise yourselves that if men do good, ye will do good, and if they do evil, ye will avoid doing evil to them. —Ḥuḏẖayfah, TI.

[241]

Verily, it is better that the leader should err on the side of forgiveness rather than that he should err in punishing. — Ā'is̲h̲ah, TI.

[242]

Moses said, 'O my Lord ! who is the most honoured of Thy servants in Thy sight ?' God said, 'He who pardons when he has the power (to avenge himself).' —Abū-Hurayrah, BA.

[243]

I found this inscribed on the hilt of the Prophet's sword : 'Forgive him who wrongs thee ; join him who cuts thee off ; do good to him who does evil to thee, and speak the truth although it be against thyself.'

—'Aliy, RA.

[244]

A man came to the Prophet, and said, 'O Prophet of God ! how many times should I forgive a servant ?' The Prophet kept silent. The man repeated the question thrice. 'Forgive thy servant seventy times every day,' said the Prophet.

—Ibni 'Umar, AB: TI.

[245]

The Prophet gave me a gift, whereupon I said, 'Give it to him who is poorer than myself.' The Prophet said, 'Take it, and keep it as (thy) wealth, and give alms out of it ; for what comes to thee of this wealth whilst thou dost not covet (it), nor beg, take it ; and what is not (like this), let not thy soul pursue it.' —'Umar b. al-Khaṭṭāb, BU : MU.

[246]

It is not lawful for a man to make a gift or to grant a donation, and then retract the same, unless it be a parent in the matter of what he or she has given to his or her child. He who retracts his gift or donation is like the dog who licks up his own vomit.

—Ibni 'Abbās and Ibni 'Umar' AB : NA : IB.

[247]

God says : I am with the thought of My servant concerning Me ; and I am with him when he remembers Me ; and when he remembers Me within himself, I remember him within Myself ; and if he remembers Me in public, I remember him in public better than themselves. —Abū-Hurayrah, BU : MU : TI.

[248]

God says : Whoso comes with a good work, shall

have ten like to it, and I will also give more ; and whoso comes with an evil work, the reward thereof is evil like to it, and I also pardon ; and whoso draws near to Me a span, I draw near to him a yard ; and if he draw near to Me a yard, I draw near to him a fathom ; and if he come to Me walking, I come to him running ; and whoso comes to Me with an earth full of sins, but associates nothing with Me, I come to him with an equal front of forgiveness.
—Abū-Dharr, MU ; *cf.* Abū-Hurayrah, BU : MU : TI.

[249]

God will say to him who will be the best among the people of (hell) fire in respect of torment, 'If thou hadst all the world, wouldst thou redeem thyself thereby ?' The man will say, 'Yes.' God will say, 'But I desired of thee an easier thing than this even while thou wast in the loins of Adam, namely, that thou do not associate (any one) with Me, and I will not make thee enter into (hell) fire, and I will make thee enter into paradise ; but thou didst refuse.'

—Anas, BU : MU.

[250]

God says : My servant continues to draw near to Me by voluntary services, so that I love him ; and when I love him, I become his hearing whereby he hears, and his sight whereby he sees, and his hands wherewith he seizes, and his feet wherewith he walks. And if he asks of Me, I give him, and if he betakes himself to Me, I give him refuge.

—Abū-Hurayrah, BU.

[251]

God says : O My servants ! I have forbidden My-

self wrong, and have made the same unlawful among you ; do not ye then wrong one another. O My servants ! all of you will go astray unless he whom I guide aright ; ask guidance of Me then, and I will guide you aright. O my servants ! ye are, all of you, hungry, unless he whom I feed ; so ask food of Me, I will give you food. O My servants ! ye are, all of you, naked, unless he whom I clothe ; so ask cloth of Me, I will give you clothes. O My servants ! ye do sin at night and in the day, and I pardon all sins ; ask pardon of Me then, I will pardon you. O My servants ! ye can never come up (to Me) to hurt Me, nor can ye come up (to Me) to benefit. O My servants ! if your former and latter generations, and your men, civilized and uncivilized, were according to the most pious heart of any one man among you, that would not add anything to My Kingdom. O My servants ! if your former and latter generations and your men, civilized and uncivilized, were according to the most wicked heart of any one man among you, that would not detract anything from My Kingdom. O My servants ! if your former and latter generations, and your men, civilized and uncivilized, stand in any one vast plain and ask Me, and I give to every man what he asks, that would not detract anything from what I have with Me, except what a needle detracts when it enters into the ocean. O My servants ! I only count these your works for you, then will I give you fully your reward. Whoso then finds good, let him thank God Almighty, and whoso finds anything beside that, let him not blame any but himself.

—Abū-Idrīs al-Khaulāniy, MU : TI.

[252]

If ye rely upon God as He ought to be relied

upon, He will provide you as He provides the birds : they go out empty and hungry in the morning and come back big-bellied at eventide. —'Umar, TI.

[253]

The hand of God holds all : expending ails Him not : He expends night and day. In His hand is the balance which He presses and raises.

—Abū-Hurayrah, BU : MU.

[254]

Verily, God sleeps not, and it is not fit for Him to sleep : He presses (the balance) down and raises it ; to Him is taken up the work of the night before the work of the day, and the work of the day before the work of the night. His veil is Light ; were He to remove it, the brightness of His Face would surely burn (all) His creation so far as His sight extends.

—Abū-Mūsa, MU.

[255]

There is none more patient at the hurtful things which he hears than God : they call (some) His son, and yet He keeps them safe and provides them (in life). —Abū-Mūsā al-Ash'arīy, BU : MU.

[256]

God says to His angels, 'When a servant of Mine resolves to do an evil deed, do not write it down until he has done it ; then write it down against him as one (sin) ; but if he leave it for My sake, write down for him a good deed ; and when he resolves upon a good deed, and does not do it, write down for him a good deed, but if he do it, write down for

him ten to seven hundred good deeds.'

—Abū-Hurayrah, BU : MU : TI.

[257]

Whoso bears witness that there is no God but God, his heart being sure of it, give him the glad tidings of paradise. —Abū-Hurayrah, MU.

[258]

Two things are certain : whoever dies while he associates anything with God, shall enter the fire (of hell) ; and whoever dies, not associating anything with God, shall enter paradise.

—Jābir b. 'Abdu'llāh al-Anṣārīy, MU.

[259]

The best of sayings is, 'There is no God but God !' —Abū-Hurayrah, BU: MU: AB: TI: NA.

[260]

The key of paradise is the bearing witness that there is no God but God. —Mu'ādh b. Jabal, AḤ.

[261]

I said, 'O Prophet of God ! who will be the most fortunate among men to obtain thy intercession on the day of resurrection ?' The Prophet said, 'The most fortunate among men to obtain my intercession on the day of resurrection will be he who says, 'There is no God but God," with the purity of his heart.'

—Abū-Hurayrah, BU.

[262]

Whoever says, 'There is no God but God,' and believes not in what is served beside God, God has

made his wealth and his blood inviolate, and his account (devolves) upon God the Most High.

—Ṭāriq al-Ashja'īy, MU.

[263]

There is no servant (of God) who says, 'There is no God but God ?' and then dies on it, but will enter paradise. —Abū-Dharr, BU: MU.

[264]

Dost thou know, O Mu'adh ! what is the right of God against His servants, and what is the right of the servants (of God) against God ? Verily, the right of God against His servants is that they serve Him, and not associate anything with Him ; and the right of the servants (of God) against God is, that He punish not him who associates nothing with Him. —Mu'adh, BU: MU.

[265]

Whoso dies While he knows that there is no God but God, will enter paradise.

—'Uthmān b. 'Affān, MU.

[266]

The best of actions is to love for (the sake of) God, and yet hate for (the sake of) God.

—Abū-Dharr, AB.

[267]

God accepts only what is good.

—Abū-Hurayrah, BU : MU.

[268]

Verily, men will follow you, and verily men will

come to you from (all) quarters of the earth to understand religion ; so when they come to you, enjoin goodness upon them. —Abū-Sa'īd al-Khudrīy, TI.

[269]

(All) creation is the family of God, and the most beloved of (all) creation to God is he who does good to His[1] family. —Anas and 'Abdu'llāh, BA.

[270]

O Abū-Dharr ! treat not with contempt anything good, although it be to meet thy brother with an open countenance.

—Abū-Dharr, BU : MU : TI ; *cf.* Jabir TI : AḤ.

[271]

And, verily, it is an act of goodness that thou meet thy brother with an open countenance, and that thou pour water out of thy bucket into thy brother's vessel. —Jābir, TI.

[272]

Once upon a time a man walked in the streets and found the branch of a tree full of thorns lying on the road, which he threw away ; wereupon God was thankful to him and pardoned him (his sins).

—Abū-Hurayrah, BU : MU : AB : TI : MA.

[273]

Feed the hungry, visit the sick, and free the captive. —Abū-Mūsā, BU : AB.

[274]

Whoso makes a gift of milk or money (to the

1 *Or*, his

poor), or guides the misguided and the blind into the way, shall have (a reward) like that of a man who frees a captive. —Barā', TI.

[275]

God will say on the day of resurrection, 'O son of Man! I was sick, and thou didst not visit Me;' the man will say, 'O my Lord! how could I visit Thee when Thou art the Lord of all the world?' God will say, 'Didst thou not know that such a one of My servants was sick, and thou didst not visit him? Didst thou not know that if thou hadst visited him, thou hadst surely found Me with him?' God will say, 'O son of Man! I asked food of thee, and thou didst not feed Me.' The man will say, 'O my Lord! how could I feed Thee when Thou art the Lord of all the world?' God will say, 'Didst thou not know that such a one of My servants asked food of thee, and thou didst not feed him? Didst thou not know that if thou hadst fed him, thou wouldst surely have found that with Me?' God will say, 'O son of Man! I asked drink of thee, and thou didst not give Me to drink.' The man will say, 'O my Lord! how could I give thee to drink when Thou art the Lord of all the world?' God will say, 'Such a one of My servants asked drink of thee, and thou didst not give him to drink; verily, if thou hadst given him to drink, thou hadst surely found that with Me.' —Abū-Hurayrah, MU.

[276]

Whoso seeks refuge for God, give him refuge; and whoso asks for God, give him; and whoso calls on you, respond to him; and whoso does good to you, return the same to him; and if ye do not find

anything to return to him, pray (to God) for him, until ye see that ye have made (him) an ample return. Ibni 'Umar, AB : NA : AḤ.

[277]

Know that the man who lends his she-camel to the people of a family, who milk her every morning and evening, shall, verily, have a great reward.

—Abū-Hurayrah, MU.

[278]

There is not one of you but his Lord will speak to him, and there shall be no interpreter between him and God ; and he shall look to his right, and he shall see no other than what he has sent on before (him), and he shall look to his left, and he shall see no other than what he has sent on before (him) ; and he shall look before him, and shall see no other than the fire (of hell) which shall meet his face. So fear the fire (of hell), although it be by (giving) a ripe date (in alms) ; and whoso finds not (even this to give), then let him save himself by a good word.

—'Adīy b. Ḥātim, BU : MU: TI : NA.

[279]

Nothing keeps away the decree (of God) except prayer, and nothing increases the life (of man) except goodness ; and man is only denied the provisions (of life) because of sins upon which he falls.

—Ṭhaubān, IB.

[280]

Good thoughts are (parts) of good worship.

—Abū-Hurayrah, AB : AḤ.

[281]

'Be straightforward, and draw near (to God), keep to the golden mean, and preach and act, but know that none of you shall be saved by works merely,' said the Prophet, 'And neither thou, O Prophet of God?' He said, 'Neither myself; unless the God cover me with mercy from Himself.'

—Abū-Hurayrah, BU : MU ; *cf.* Jābir, MU.

[282]

If a servant (of God) fell upon his face from the day of his birth until he died, being weak from old age, in the obedience of God, He will despair him for that on the day of resurrection, and he shall wish that he could return to the world, so that he could have more of reward and recompense.

—Muḥammad b. Abū-'Amīrah, AḤ.

[283]

If the Mu'min* knew what punishment there is with God (for what wrong he has done), none would long for His paradise; and if the Kāfir* knew what mercy there is with God, none would despair of His paradise. —Abū-Hurayrah, BU : MU.

[284]

The Prophet said, 'When God desires good for (His) servant, He makes him do good.' It was asked, 'And how does He make him work, O Prophet of God?' He said, 'He assists him in doing good works before his death'. —Anas, TI.

[285]

I said, 'O Prophet of God! tell me what is the

mark of God in him whom He likes, and what is His mark in him whom He does not like.' The Prophet said, 'How dost thou find thyself, O Zayd ?' I said, 'I love good and the doer thereof; and if I have the power to do it, I hasten thereto; and if I miss the same, I grieve it, and weep over it'. 'Then,' said the Prophet, 'that is the mark of God in him whom He likes; and if He had chosen thee for anything beside that, He would have prepared thee for it.'

—Zayd b. al-Khyar, TI.

[286]

He who is not thankful to men is not thankful to God. —Abū-Sa'īd, TI.

[287]

Verily, the grave is the first stage of the (many) stages of the hereafter. —'Uthmān, TI: IB.

[288]

Not a day passes but the grave says: 'I am the strange dwelling, I am the lonely dwelling, I am the dwelling of dust, I am the dwelling full of worms.'

—Abū-Sa'īd, TI.

[289]

Visit the graves, for verily these will make you indifferent to the world and remind you of the hereafter. —Ibni Mas'ūd, IB.

[290]

The Prophet visited the grave of his mother, and wept, and made those who were around him weep, and said, 'I asked permission of my Lord that I may

ask pardon for her, but it was not permitted me ; and I asked permission of Him to visit her grave, which He has permitted me. Visit the graves then ; for these will remind (you) of death.'

—Abū-Hurayrah, MU.

[291]

Take care ! those who were before you took the graves of their prophets and their righteous men for places of worship. Beware! do not ye take the graves for places of worship ; I forbid you that.

—Jundub, MU.

[292]

Sit not upon graves, nor pray towards them.

—Abū-Marthad al-Ghanawiy, MU.

[293]

O God ! make not my grave an idol to be worshipped; severe the wrath of God upon the people who take the graves of their prophets for places of worship !

—'Aṭā' b. Yasār, MĀ.

[294]

Verily, greed is poverty, and having no hope is richness ; a man when he has nothing to hope for is independent.

—'Umar, RA.

[295]

No two hungry wolves sent into a herd of sheep have wrought more ruin to them than the greed of a man for wealth and dignity to his religion.

—Ka'b b. Malik, TI : DĀ.

[296]

If the son of Man had two vast plains full of wealth he would yet long for a third, and nothing fills the innermost part of the son of Man but dust.

—Ibni 'Abbās, BU : MU.

[297]

Man has not filled a worse vessel than (his) belly. A few mouthfuls suffice the son of Man to keep his vigour steady ; and if it cannot be helped, then let there be one-third of food, one-third of drink, and one-third of breath (in thy belly).

—al-Miqdām b. Ma'dikarib, TI : IB.

[298]

The best of your leaders are those whom ye love and who love you, for whom ye pray, and who pray for you, and the worst of your leaders are those whom ye hate, and who hate you, whom ye curse, and who curse you. —'Auf b. Mālik al-Ashja'īy, MU.

[299]

Verily, the most beloved of men in the sight of God on the day of resurrection, and the nearest of them to God in respect of seat, will be the just leader ; and verily the most hated of men in the sight of God on the day of resurrection, and the most severely punished, and the farthest of them from Him in respect of seat, will be the tyrannical leader.

—Abū-Sa'īd, TI ; *cf.* 'Umar b. al-Khaṭṭāb, BA.

[300]

O God ! he who is made a guardian over the affairs of my people in anything, and becomes

troublesome to them, be Thou troublesome to him; and whoso is made a guardian over the affairs of my people in anything, and is kind to them, be Thou kind to him. —'Ā'ishah, MU.

[301]

There is no governor who rules (his) Muslim subjects and dies, having also played false with them, but God will forbid him paradise.

—Ma'qil b. Yasār, BU : MU.

[302]

The worst of governors is the cruel herdsman.

—'Ā'idh b. 'Amrū, MU.

[303]

The tyrant shall not enter into paradise.

—'Uqbah b. 'Āmir, AB : AḤ : DĀ.

[304]

When the governor seeks for suspicion among (his) people, he brings ruin upon them.

—Abū-Umāmah, AB.

[305]

When thou dost follow up the vices of (thy) people, thou wilt bring ruin upon them.

—Mu'āwiyah, BA.

[306]

Verily, a monarch is God's shadow upon the earth: all God's servants who are wronged take refuge in him; then when he does justice, he has a reward (with God), and upon (his) subjects is (enjoined) gratitude; but when he is tyrannical, upon him

is (his) sin, and upon (his) subjects is (enjoined) patient perseverance. —Ibni 'Umar, BA.

[307]

O my child! I have heard the Prophet of God say that, verily, the worst of shepherds is the tyrant.
—Ma'qal b. Yasar, MU.

[308]

The best of jihād* is of him who speaks a just word before a tyrannical authority.
—Abū-Sa'īd, TI : AB : IB ; Ṭariq b. S̱hihāb, NA: AḤ.

[309]

God says : I am God—there is no God besides Me : I am the King of (all) kingdom, and the King of (all) kings ; the hearts of kings are in My hands ; and verily when My servants obey Me, I change the hearts of their kings to them with mercy and kindness ; and verily when My servants sin against Me, I change their hearts with anger and chastisement, and they inflict the direct punishments upon them ; do not then occupy yourselves with cursing (your) kings, rather occupy yourselves with the remembrance (of Me) and humility (towards Me), that I may suffice you against your kings. —Abū-Dardā', NA.

[310]

Ye will presently see after me exploits and affairs which ye will hate. They said, 'What then do ye bid us do, O Prophet of God ?' The Prophet said, 'Give them their due, and ask God for your due.'
—Ibni Mas'ūd, BU : MU.

[311]

As ye will be, so will be those who shall be put

in command over you. —Yaḥyā b. Hā<u>sh</u>im, from Yūnus b. Abū-Isḥāq, from his father, BA.

[312]

The Prophet gave a boy the option to go with his father or his mother ; the boy preferred going with his mother, and took hold of his mother's hand ; whereupon the mother went away with him.

—Abū-Hurayrah, AB : TI : NA.

[313]

A woman came to the Prophet, and said, 'Verily my belly served as a receptacle for this my son, and my breast served as a skin-bag for him (to drink out of), and my bosom served as a refuge for him; and now his father has divorced me, and he (also) desires to take him away from me.' The Prophet said, 'Thou hast a better right to have him so long as thou dost not marry again.' —'Amrū b. <u>Sh</u>u'ayb, AB.

[314]

The services of a guest at night are binding upon every Muslim* ; whoso then alights in the morning in his courtyard, upon him there is a debt : if he please, he may demand, and if he please, he may leave him. —Abū-Karīmah, AB.

[315]

'O Prophet of God ! there is a man who does not regard in me the right of a guest when I am on a journey, should I then perform my duty to him by receiving him as my guest when he happens to be on the journey ?' 'Yes,' said the Prophet, 'receive him hospitably.' —'Auf b. Mālik, TI.

[316]

Hospitality extends to a guest for three days, after which it becomes ṣadaqah (almsgiving).

—Abū-Hurayrah, AB.

[317]

Whoso believes in God and in the last day, let him honour his guest with all kindness ; at the same time it is not lawful for a guest to remain with his host so as to make him sin (by his inability to treat him for a longer period equally hospitably).

—Abū-Shurayḥ, BU : MU : AB : TI : MA.

[318]

There are two favours (of God) which many among men are foolish (enough) to ignore—health and leisure. —Ibni 'Abbās, TI.

[319]

It is lying enough for a man to say whatever he hears. —Abū-Hurayrah, MU.

[320]

Verily, in the body there is a piece of flesh : when it is in good condition, the whole body is in good condition ; and when it is corrupt, the whole body is corrupt : it is the heart.

—Nu'mān b. Bashīr, BU : MU : AB : TI : NA.

[321]

The likeness of the heart is as a feather in a vast plain which the wind turns about violently[1].

—Abū-Mūsā, AḤ.

1 *Lit.*, from the back to the belly.

[322]

The fire (of hell) is veiled by passions, and paradise is veiled by hardships.

—Abū-Hurayrah, BU : MU.

[323]

The fire (of hell) is nearer to all who are deceitful, miserly, and reproach men with the benefits conferred upon them. —Abū-Bakr, TI.

[324]

A man said, 'O Prophet of God! when is the hour of Judgement (to come)?' He said, 'Woe to thee! what hast thou prepared for it?'

—Anas, BU : MU.

[325]

The man said, 'And tell me about the hour (of Judgement, when it is to come).' The Prophet said, 'The man of whom it is questioned has no more knowledge (of it) than the man who questions (him).'

—Yaḥyā b. Ya'mur, BU : MU : TI.

[326]

Whoso leaves (fashionable) garments by way of humility while it is in his power (to wear them), God will call him, on the day of resurrection, at the head of all creation, and reward him exceedingly.

—Mu'ādh b. Anas, TI.

[327]

He who humbles himself for (the sake of) God, him will God exalt: he is small in his own mind, and great in the eyes of the people. And he who is proud

and haughty, God will render him contemptible, and he is small in the eyes of the people and great in his own mind, so that he becomes more contemptible to them than a dog or a swine. —'Umar, BA.

[328]

Ye shall find the double-faced, who come to these with one face, and come to the others with another face, to be the worst of men, in the sight of God, on the day of resurrection.

—Abū-Hurayrah, BU : MU : AB : TI : MA.

[329]

He who wears two faces in this world, shall have two tongues of fire on the day of resurrection.

—'Ammār b. Yāsir, AB : DA.

[330]

The signs of a hypocrite are three, although he fasts and prays and thinks that he is a Muslim : when he speaks, he is false ; when he promises, he fails ; and when he is trusted, he plays false.

—Abū-Hurayrah, MU.

[331]

There are four qualities which being (found) in any one make him a complete hypocrite ; and whoever has one of these, has one hypocritical quality until he avoids it : perfidy when trusted, lying when speaking, leaving in the lurch when covenanting, and wickedness when quarrelling.

—Ibni 'Umar, BU : MU : AB : TI : NA ;
cf. 'Abdu'llāh b. 'Amrū, BU : MU.

[332]

I only fear for this my people every hypocrite who speaks wisdom and works tyranny.

—'Umar b. al-Khaṭṭāb, BA.

[333]

In the latter days there will come forth men who will deceive the world by religion, clothed before men in sheep-skin because of gentleness, their tongues sweeter than sugar, and their hearts the hearts of wolves. God says : 'What! will they not be attentive, or will they falsely impute a crime to Me ? I swear by Myself ! I will surely raise up from among them a trouble for these (people), leaving the meekest among them in confusion.' —Abū-Hurayrah, TI.

[334]

Say not to a hypocrite, 'Master ;' for verily if he be a master you have angered God.

—Buraydah, AB.

[335]

Verily, there is in the son of Man a violence of Satan and also a violence of the angel ; then as to the violence of Satan, it leads him back to evil and to falsify the truth ; and as to the violence of the angel, it leads him to good and to verify the truth ; whoso then finds this, let him know that it is from God, and let him thank God ; and he who finds the other, let him betake himself to God from Satan.

—Ibni Mas'ūd, TI.

[336]

The Prophet said, 'There is not one of you but has a jinn* or an angel appointed over him as his

guardian and companion.' They said, 'And over you also, O Prophet of God ?' 'Yes,' said the Prophet, 'over me also ; but God has helped me against the same, and it is subdued, and bids what is good.'

—Anas, BU : MU.

[337]

Verily Satan flows in man even as blood.

—Anas, BU : MU.

[338]

Ye, (O Muslims,) have only been raised up to make (life) easy, and ye have not been raised up to make (life) hard.

—Abū-Hurayrah, BU : AB : TI : NA.

[339]

Whoso sees the weak point of a man, and yet hides it from others is as one who gives life to a female child that was buried alive.

—'Uqbah b. 'Āmir, AB.

[340]

God will be merciful to the man who uses indulgence when he sells and when he buys, and when he demands payment (of his debtors). —Jābir, BU.

[341]

God pardoned a man, in times of yore, for that he was indulgent when he bought, and he was indulgent when he sold, and he was indulgent when he demanded payment (of his debtors). —Jābir, TI.

[342]

Verily, God loves him who is indulgent in buy-

ing, and indulgent in selling, and indulgent in demanding payment (of his debtors). —Abū-Hurayrah, TI.

[343]

There was a man, before you, to whom the angel (of death) came, that he might take away his soul. The angel asked, 'Hast thou done any good ?' The man said, 'I do not know.' It was said to him, 'See carefully.' The man said, 'I do not know of anything except that I did business with men in the world, and I granted respite to those who were well-off, and I forbore with those who were hardup.' Whereupon God made him enter into paradise.

—Ḥudhayfah and Abū-Mas'ūd al-Badarīy, BU : MU.

[344]

A man bought the fruit of a garden and worked for it, and lived therein ; bat at last he found that he was a loser. Then he asked the lord of the garden either to remit to him (part of what he had paid him) or to cancel the contract ; but the man swore that he would do neither. The mother of the buyer then came to the Prophet and told him all (that had happened). The Prophet said, 'Has he sworn that he would do no good ?' The (former) lord of the garden heard of this, and came to the Prophet, and said, 'O Prophet of God ! it is his (to adopt any course he may choose).'—'Amrah, daughter of 'Abdu'r-Raḥmān MA.

[345]

Whoso releases a Muslim (by the legal annulment of a bargain), God will release him from his sin.

—Abū-Hurayrah, AB.

[346]

If thou hast sold the fruit (of a tree) to thy

brother, and a calamity befalls him, then it is not lawful for thee to take anything from him. How canst thou take the substance of thy brother without right? —Jābir, MU.

[347]

Actions are only (judged) by intentions.
—'Umar, BU : MU : AB : TI : NA.

[348]

Whoso introduces into this our (religious) affair what is not of it, is bad. —'Ā'ishah, BU : MU.

[349]

'It is of the greatest sins', the Prophet said, that a man use invectives towards his parents.' They said, 'And does a man use invectives towards his parents?' The Prophet said, 'Yes a man (when he) abuses the father of (another) man, and he in turn abuses his father; and likewise (when) he abuses (another's) mother, and he in turn abuses his mother.'
—Ibni 'Amrū b. al-'Āṣ, BU : MU : AB : TI.

[350]

'I ask thee, O Prophet! by the glory of God, (to say), with what has God sent thee to us?' The Prophet said, 'With Islām.' I said, 'And what are the commandments of Islām?' He said, "That thou say, 'I submit myself to God the Most High, and I am solely His;' and that thou be steadfast in prayer and give alms."
—Bahz b. Ḥakīm b. Mu'āwiyah b. Jundat al-Qushayrīy, from his father, who reports it from his grandfather, NA.

[351]

I said, 'O Prophet of God ! tell me a word about Islām that (may be enough for me, and) I may not have to ask any one about it after thee.' The Prophet said, 'Say thou, I believe in God ; and then keep straight on'.

—Sufyān b. 'Abdu'llāh a'th-Thaqafīy, MU.

[352]

A man said, 'O Prophet of God ! which is the best (part) of Islām ?' He said, 'That thou give food (to the hungry) and extend greetings to all whom thou knowest and whom thou knowest not.'

—Ibni 'Amrū b. al-'Aṣ, BU : MU : NĀ.

[353]

The best of you in (the days of) Ignorance is the best of you in Islām when they understand.

—Abū-Hurayrah, BU : MU.

[354]

'O Prophet of God ! what thinkest thou of the devotions which I have performed in the days of Ignorance, of prayers, and the (freeing of) slaves, and almsgiving ? Shall I have any reward for these ?' The Prophet said, 'Thou hast accepted Islām under the good that thou hast done before.'

—Ḥakīm b. Ḥizām, BU : MU.

[355]

Every religion has a distinctive virtue, and the distinctive virtue of Islām is modesty.

—Zayd b. Ṭalḥah, MĀ.

[356]

Whoso walks with a wrongdoer that he may strengthen him, knowing all the while that he is a wrongdoer, has departed from Islām.

—Aus b. Shuraḥbīl, BA.

[357]

It is of the beauties of Islām that a man leaves off what does not concern him.

—'Alīy b. al-Ḥusayn, TI : MA.

[358]

Verily, your blood and your wealth and your property are sacred (and inviolable) even as this day of yours is sacred in this your city during this month of yours.

No criminal shall be charged except for (the evil) that lies against him, and no father shall be charged with regard to his son, nor the son with regard to his father.

Verily, a Muslim is brother to a Muslim ; and nothing which belongs to his brother is lawful to a Muslim, unless what he acquires from him lawfully.

Verily, all usury of (the days of) Ignorance is forbidden : ye shall only have the capital of your money : wrong not, nor be ye wronged, and the usury of (my uncle) 'Abbās, all of it, is cancelled.

Verily, all blood-vengeance of (the days of) Ignorance is forbidden, (and all blood-feud abolished), commencing with the blood shed in (the days of) Ignorance of (my nephew Ayās) son of Rabī'ah, son of Ḥārith, son of 'Abdu'l-Muṭṭalib, who was confided for nursing to the family of Layth, and whom (the tribe of) Hudhayl killed.

Ye shall surely meet your Lord, and He will ask you concerning your works. Take care! ye do not return to unbelief after I am gone, striking off the necks of one another among you.

Let him who is present deliver (this message) to him who is absent, haply he that is told may remember better than he who has heard it.

—Abū-Bakarah Nufay' b. al-Ḥārith a'th-Thaqafīy, BU : MU : AB.

[359]

Strive with those who join (other gods with God) with your wealth and your lives and your tongues.

—Anas, AB : NA.

[360]

The pilgrimage of my people is (also) a jihād* in the way of God. —Abū-Umāmah, AB.

[361]

The travels of My people are (also) a jihād in the way of God. —Abū-Umāmah, AB.

[362]

A man said, 'O Prophet of God! a man desires to do jihād in the way of God, and he also seeks the accidental (goods) of this world, (will he be acceptable to God)?' The Prophet said, 'No reward has he.' This he was asked thrice, and he made the same reply. —Abū-Hurayrah, AB.

[363]

When the Prophet sent Mu'ādh as a governor to Yaman, he asked, 'How wilt thou decide when a cause is set before thee?' He said, 'I will decide by

the book of God.' 'But if thou find nothing (therein)?' 'Then I will decide by the example of the Prophet.' 'And if thou find nothing in the example of the Prophet.' 'Then I will exercise my own judgement, and I will not fail.' The Prophet stroked his breast.[1]*

—Ḥārith b. 'Amrū, AB ; TI.

[364]

Whoso decides (a question) without knowledge, it shall be a sin against him ; and whoso advises his brother in a matter in which he knows the right to be otherwise, he has defrauded him.

—Abū-Hurayrah, AB.

[365]

There is no leader of ten men (or more), but will be brought forward on the day of resurrection with a collar (round his neck) until (his) justice will set him free therefrom, or (his) tyranny will throw him into prison.

—Abū-Hurayrah ; DA : *cf.* Abū Umāmah, BA.

[366]

The most beloved of men in the sight of God, on the day of resurrection, and the nearest to Him, in regard to seat, shall be the just leader ; and the most hateful of men, in the sight of God, on the day of resurrection, and the farthest removed from him in regard to seat, shall be the tyrannical leader.

—Abu-Sa'īd, TI.

[367]

Whoso has been made a guardian over the affairs of men in anything, and then shuts his door against

1. In admiration of his excellent judgement.

the Muslims, or those who have been wronged, or those who stand in need (of his help), God will shut the doors of His mercy against him in his (time of) need and poverty, when he shall stand most in need of Him. —Abu'sh-Shamakh al-Azdīy, BA.

[368]

Verily the just shall be near God on pulpits of light, on the right hand of the Merciful (God) : those who are just in the exercise of their authority, and to their people, and to those over whom they are made guardians. —'Abdu'llāh b. al-'Āṣ, MU : NA.

[369]

There are three classes of judges : one who recognizes the right, and decides accordingly—this man goes to paradise ; the other who recognizes the right but goes in for wrong in his decision—this man goes to hell ; and the third who decides the cases of men in ignorance—he also goes to hell.

—Buraydah, AB.

[370]

When the judge strives (to know the right), and finds it out, he has two rewards ; and if he strives but makes a mistake, yet has he one reward.

—'Amrū b. al-'Āṣ, BU : MU : AB.

[371]

When a judge gives judgement, and considers well, and hits on the right thing, he has two rewards ; and when he gives judgement and considers well, but makes a mistake, yet, has he one reward.

—'Abdu'llāh b. 'Amrū and Abū-Hurayrah, BU : MU.

[372]

God is with the judge so long as he is not doing wrong; but when he does wrong, God leaves him, and Satan takes His place. —Ibni Abū-Aufā, TI.

[373]

When two parties come to thee for decision, do not decide before thou hast heard the words of the other as thou hast heard the words of the one; for it is most proper that the fact should be evident to thee. —'Aliy, AB : TI.

[374]

Let no one judge between two parties in a suit when he is in a rage.

—Abū-Bakr, BU : MU : AB : TI : NA.

[375]

The Prophet decided that both parties in a suit should sit before the judge. —Ibnu'z-Zubayr, AB.

[376]

The Prophet decided a cause between two men; when they were about to leave, the defendant said, 'God is enough for me, and (He is) a good guardian!' The Prophet said, "Verily God reproaches weakness, and upon thee lies to be wide awake; if yet there be a matter in which thou canst not help, say thou, 'God is enough for me, and (He is) a good guardian'."

—'Auf b. Malik, AB.

[377]

I am only a man: and ye bring your disputes to me; it may be that one of you has a better way of

bringing home his own argument than the other, and I decide in his favour in accordance with what I have heard ; but he in whose favour I (so) decide a thing in respect of the right of his brother, it is for him only a part of the fire of hell. Let him then (who will), follow it up, or let him forego it.

—Ummi Salamah, BU : MU : TI : AB : NA : MĀ.

[378]

A man, of those who have been before you, purchased a landed property from another man : the man who purchased the landed property found in the land a water-jug in which was gold. Then he said to the man who sold (it), 'Take thy gold, for I have only bought thy land, and have not bought of thee (thy) gold.' The seller said, 'I have sold to thee the land and what is therein.' Then they went for judgement to another man who said, 'Have ye any issue ?' One of them said, 'I have a lad.' The other said, 'I have a girl.' 'Then,' said the man, 'Marry the lad to the girl, and spend thereof upon them, and bestow (upon them).' —Hammām b. Munabbih, BU.

[379]

God is kind, and loves kindness. —'Ā'ishah, MU.

[380]

He who is devoid of kindness is devoid of (all) good. —Jarīr, MU.

[381]

O 'Ā'ishah ! upon thee is (enjoined) kindness. Beware of harshness and impudence ! Verily there is no kindness in a thing but adorns it, and there is

nothing from which it is taken out, but becomes hateful. —'Ā'ishah, MU.

[382]

God desires not kindness in the people of a house but He also benefits them (thereby), and deprives them not of it but He also harms them (thereby).

—'Ā'ishah, BA.

[383]

He who is given his portion of kindness is given his portion of the good of this world and the hereafter, and he who is denied his portion of goodness is denied his portion of good of this world and the hereafter. —'Ā'ishah, BG.

[384]

The last thing which the Prophet enjoined upon me at the time I placed my feet on the stirrups, was: 'O Mu'ādh ! behave towards the people with kindness.'[1] —Mu'ādh, MA.

[385]

The most perfect of Mu'mins, in point of faith, is he who is the best in disposition ; and the best of you is he who is the best among you to his people.[1]

—Abū-Hurayrah, AB : TI.

[386]

The best of you is he who is the best to his people.[2] —'Ā'ishah, TI.

[387]

No mercy descends upon the people among whom

1. This was the parting injunction of the Prophet to Mu'ādh as he was departing for Yaman as its governor.

2. Or, wife.

there is one who disregards all ties of blood.

—'Abdu'llāh b. Abū-Anfā, BA.

[388]

Verily, it is of the best (parts) of goodness for a man to be good to those who bore love to his parent after that he (or she) is gone. —Ibni 'Umar, MU.

[389]

Ties of blood are a branch of the (mercy of the) Merciful (God); and God says: 'Whoso doth regard thee, him will I regard, and whoso doth cut thee asunder, him will I cut asunder.'

—Abū-Hurayrah, BU.

[390]

The ties of blood are suspended from the Throne (of God), and say 'Whoso doth regard us, him will God regard, and whoso doth cut us asunder, him will God cut asunder.' —'A'ishah, BU : MU.

[391]

No sin is more worthy of an instant reprisal in this world as also disgrace in the hereafter than rebellion and cutting off the ties of kinship.

—Abū-Bakarah, AB : TI.

[392]

Whoso desires for himself an increase of provision and a long term (of life), let him regard all ties of blood. —Anas, BU : MU.

[393]

Whoso desires that God Almighty should extend to him provision, and lengthen his life, let him fulfil his duty to his kinsmen. —Abū-Hurayrah, BU : TI.

[394]

I said, 'O Prophet of God! whom should I be good to?' The Prophet said, 'To thy mother, and to thy father, and to thy sister, and to thy brother, and to thy master who has ransomed thee (from captivity). These are duties incumbent, and relations binding.'

—Kulayb b. Manfa'ah, from his grand-father Kulayb al-Ḥanafīy, AB.

[395]

The rights of the elder brother upon the younger of them are like the rights of the parent upon his or her child. —Sa'īd b. al-'Āṣ, BA.

[396]

Know your relations, so that ye may fulfil your duty to your kinsmen; and your duty towards your kinsmen is love for your family which will increase your wealth and lengthen your life.

Abū-Ḥurayrah, TI.

[397]

A man said, 'O Prophet of God! I have relatives whom I regard although they disregard me, and I do good to them though they do evil to me', and I am mild to them though they are brutal to me'. The Prophet said, 'If thou art as thou dost say, it is as though thou dost give them pills of hot ashes, and thou shalt continue to have with thee (a helper) from God to back thee up against them, so long as thou dost act thereon.' —Abū-Hurayrah, MU.

[398]

He does not regard (the ties of blood) who does corresponding (acts of goodness), but he does indeed

regard who regards (the ties) when his ties are disregarded. —Ibni 'Umar, BU.

[399]

No one who cuts asunder the ties of blood shall enter paradise. —Jubayr b. Muṭ'īm, BU : MU.

[400]

Alms bestowed upon a poor man has one merit, and that spent upon a relative has a two-fold merit. —Salmān b. 'Āmir, NA.

[401]

Of all the dīnārs which thou dost expend in the way of God, and in (freeing) the necks (of men from servitude), and for the poor, and for thy people, the greatest in (point of) reward is that which thou dost expend upon thy own people. —Abū-Hurayrah, MU.

[402]

I said, 'O Prophet of God! shall I have any reward for what I spend upon the children of Abū-Salamah when they are only my children?' The Prophet said, 'Spend upon them, for thou shalt have the reward of what thou dost spend upon them.' —Ummi Salamah, BU : MU.

[403]

Almsgiving to a poor man has one merit, and that to him who is related by blood has two, namely, that of charity and gift. —Sulaymān b. 'Āmir, TI : NA : IB : AḤ : DĀ.

[404]

Abū-Ṭalḥah, a wealthy man of the Anṣār,* had

a beautiful garden at Madīnah which he valued above all his possessions. This was situated opposite the Mosque, and the Prophet used to go into it and drink pure water therein. When Abū-Ṭalḥah heard the recital of the Qur'ān, Sūrah iii. 92,[1] he offered the garden, his dearest possession, as a ṣadaqah* to be used in the service of God, adding. 'And dispose of it. 'O Prophet of God ! in whatever way God shows thee.' The Prophet said, 'Well done ! that is a profitable possession, and I have heard what thou hast said ; but I see that thou shouldst dispose of it among (thy) kinsmen.' Abū-Ṭalḥah said, 'Then I will do (that), O Prophet of God !' Abū-Ṭalḥah then distributed this among his kinsmen and the children of his uncle.

—Anas, BU: MU.

[405]

I said, 'O Prophet of God ! what thinkest thou? I go to the son of my uncle asking of him, and he does not give me, nor regards in me (the ties of blood); and then he wants from me, and comes to me, and asks of me, whereas I have taken an oath that I would not give him (anything), nor regard in him (the ties of blood).' The Prophet bade me do that which was better, and to expiate for my oath. —Abu'l-Aḥwas 'Auf b. Mālik, from his father, NA: IB.

[406]

Measure your corn : therein is a blessing for you.

—Miqdām b. Ma'dīkarib, BU.

[407]

The Prophet of God would say to those who

1. "Ye shall never attain to goodness until ye expend (in alms) of what ye love."

measured out and weighed (corn, etc.), 'Ye have been put in charge of an affair owing to (the neglect of) which those who were before you were destroyed.'

—Ibni 'Abbās, TI.

[408]

Measure out when thou dost sell (anything), and measure when thou dost buy. —Uthmān, BU.

[409]

The Prophet of God passed by the market-place to a heap of corn, and thrust his hand into it; then his fingers felt damp. He said, 'What is this, O master of corn?' The man said, 'O Prophet of God! rain fell upon it.' The Prophet said, 'Why dost thou not then keep (the wet portion of) it above the (dry) corn, so that men may see it? He who deceives us, is not of us.' —Abū-Hurayrah, MU.

[410]

Whoso walks in the path seeking knowledge therein, God will thereby make easy to him the path of paradise. —Abū-Hurayrah, MU.

[411]

Whoso goes forth in search of knowledge, engages himself in the cause of God until he returns (home).

—Anas, TI: DA.

[412]

Whoso seeks knowledge, it will be an atonement for him for what is past.

—Anas, TI; Sakhbarah al-Azdīy, TI: DA.

[413]

Whoso seeks after knowledge and attains it, shall have a double reward, and if he attains not to it (yet) shall he have one reward. —Wāthilah b. Asqa', DĀ.

[414]

Do ye know who is the most beneficent? God is the most beneficent; then, of the children of Man, I am the most beneficent, and after me the most beneficent among them is the man who acquires knowledge and spreads it: he will come on the day of resurrection as a chief by himself. —Anas b. Mālik, BA.

[415]

The Prophet of God passed by two gatherings in his Moqsue, and said, 'Both of them are (working) for good, but one of them is superior to the other. As to the one, they call upon God and eagerly (strive) after Him; so if He pleases, He may give them, and if He pleases He may withhold (His provision) from them; and as to the other, they learn wisdom or knowledge, and teach the ignorant; so these are superior; and I am only raised up as a teacher'.

—'Abdu'llāh b. 'Amrū, DĀ.

[416]

The Prophet of God was asked about two men who were of the children of Israel, one of them a learned man who observed the appointed prayers, and then sat down, and taught men good, and the other who fasted (all) day (long) and stood up (to pray all) night (long), which of them was superior. The Prophet said: 'The superiority of this learned man who observed the appointed prayers and then sat down and taught men

good, over worshipper who fasted (all) day (long) and stood up (to pray all) night (long) is as my superiority over the least among you.' —Ḥasan, DĀ.

[417]

Verily, God Almighty, and His angels, and those who inhabit the heavens, even the ants in their holes and the fishes in their waters, bless the good teachers of mankind. —Abū-Umāmah, TI ; Makḥūl, DĀ.

[418]

Whoso walks in the path seeking knowledge thereby, God will make him walk in the paths of paradise; and verily, the angels spread out their wings out of pleasure for the seeker after knowledge ; and verily those who are in the heavens and the earth, and fishes also in the midst of water, all ask pardon for him ; and, verily, the excellence of a learned man over a mere worshipper, is as the excellence of the full moon over the stars. And, verily, the learned men are the inheritors of the prophets ; for verily, the prophets' heritage are not dīnārs, nor dirhams,* but the heritage of knowledge ; whoso then receives this, he has received ample good fortune.

—Abū-Dardā', AB : TI; Kat͟hīr b. Qays, TI : AB : IB : AḤ : DĀ.

[419]

There are two avaricious people who are never contented ; the avaricious man given to knowledge is never contented therewith, and the avaricious man given to the world is never contented with it.

—Anas b. Mālik, BA.

[420]

None deserve to be envied except two men : he

whom God has given judgement,[1] and who decides according to the same, and who teaches it to others; and the man whom God has given wealth and who spends it usefully. —Ibni Mas'ūd, BU : MU.

[421]

A man who understands (religion) is harder on Satan than a thousand worshippers.

—Ibni 'Abbās, TI : IB.

[422]

The best of men is he who understands religion; if people stand in need of his (services), he benefits them, and if they have no need of him, remains independent. —'Alīy, RA.

[423]

The excellence of a learned man above a mere worshipper is as my excellence above the average man among you. —Abū-Umāmah, TI; Makḥūl, DA.

[424]

To acquire knowledge is binding upon all Muslims, men and women, and the placing of knowledge with the undeserving is as the hanging of jewels and pearls and gold round the neck of the swine.

—Anas, IB : BA.

[425]

The likeness of knowledge from which no benefit is derived is as the likeness of a treasure from which nothing is expended in the way of God.

—Abū-Hurayrah, AḤ : DĀ.

1. Or, wisdom.

[426]

The word of science is a stray (thing) of the wise, so wherever he may find it, it is his by right.

—Abū-Hurayrah, TI : IB.

[427]

The calamity of knowledge is forgetfulness, and wasting it is to speak of it to him who is not fit for it.

—A'mash, DĀ.

[428]

The very worst of the worst are the bad learned men, and verily the best of the best are the best of the learned men. —Aḥwaṣ b. Ḥakim, DĀ.

[429]

Verily, the worst of men in the sight of God in respect of rank on the day of resurrection shall be the learned man who profited not by his knowledge.

—Abū-Darda', DĀ.

[430]

Verily, God has revealed to me, (saying,) Whoso goes about in search of knowledge, I will speed him on to the path of the garden (of bliss) ; and he whose eyes I may have snatched away, I will recompense him for the same with the garden (of bliss) ; and superiority in knowledge is better than superiority in worship ; and the root of religion is abstinence.

—'A'ishah, BA.

[431]

Whoso shall seek knowledge to show himself bold against the learned and to do mischief therewith to

the simple-minded folk, and to turn the attention of the people towards him, God will make him enter into the fire (of hell).

—Ka'b b. Mālik, TI ; Ibni 'Umar, IB.

[432]

Verily, God does not take away knowledge from men, but takes it by taking away the learned ; so that when no learned men remain, men take the ignorant for their heads : they refer their causes to them, and they decide without knowledge, erring themselves and leading (others) into error.

—Ibni 'Amrū b. al-'Āṣ, BU : MU : TI.

[433]

The man who is questioned about knowledge, and hides it (knowingly), shall be bridled with a bridle of fire on the day of resurrection.

—Abū-Hurayrah, AB : TI : AḤ ; Anas IB.

[434]

It is not fit for him who has anything of knowledge to waste himself. —'Umar, BU.

[435]

Learn your duties and teach men their duties.

—Abū-Hurayrah, TI.

[436]

Verily, the best thing is what ye eat of your own earning. —'Ā'ishah, AB : NA : IB.

[437]

Never has any one eaten a better thing than what he eats of the work of his hand.

—Miqdām b. Ma'dikarib, BU.

[438]

All land is the land of God, and the creatures are (all) the creatures of God : whoso quickens a dead land, he is the best entitled to it. —'Urwah, AB.

[439]

Whoso quickens a dead land, it is his; there is no right of expropriation (against him).

—'Urwah b. Zubayr, AB : TI : MA.

[440]

Whoso cultivates and inhabits a land which its owner is not able (to do) and has left to die,[1] shall have it. —Samurah b. Jundub, MA.

[441]

Whoso cultivates and inhabits a land which is nobody's shall have the best right to it.

—'A'ishah, BU.

[442]

Whoso wrongs any one in respect of a span of land, will have on the day of resurrection a collar about his neck of the weight of seven earths.

—Abū-Salamah b. 'Abdu'r-Raḥmān, BU: MU; *cf.* Ibni 'Umar, BU.

[443]

The liberal man is near to God, near paradise, near (the hearts of) men, farther from the fire (of hell) ; and the miser is farther from God, farther from paradise, farther from (the hearts of) men, near

1. To lie waste or uncultivated.

the fire (of hell) ; and an ignorant liberal man is more beloved of God than a niggardly worshipper.

—Abū-Hurayrah, TI.

[444]

By Him in whose hand my soul is ! ye shall by no means enter paradise until ye believe, and ye shall by no means believe until ye love one another.

—Abū-Hurayrah, MU: AB: TI.

[445]

Shall I tell you of a thing which when ye do, ye will love one another ? Extend greetings among yourselves. —Abū-Hurayrah, MU.

[446]

God says : Those who love one another for My sake, shall have pulpits of light on the day of resurrection : the prophets and martyrs shall envy them.

—Mu'ādh b. Jabal, TI.

[447]

There are some among the servants of God who are neither prophets nor martyrs, but whom the prophets and martyrs will yet envy on the day of resurrection because of the position they shall have from God : these are the people who love others, not their kin only, for the mercy that they expect from God. And by God ! their faces shall shine with light, and they shall be in the light of God : they shall not fear when all (other) men shall fear, nor shall they grieve when all (other) men shall grieve.

—'Umar b. al-Khaṭṭāb, AB.

[448]

The best of actions is to love for the sake of God, and to hate for the sake of God.

—Abū-Dhārr, AB.

[449]

Thy love for a thing makes (thee) blind and deaf. —Abū Dardā' AB.

[450]

A man shall be raised up on the day of resurrection with him whom he loves in this world.

—Abū-Dharr, AB; Ṣafwān b. 'Assāl, TI.

[451]

A man came and said, 'O Prophet of God ! what dost thou say to a man who loves a people but is not affiliated with them ?' The Prophet said, 'A man shall be with him whom he loves.'

—Ibni Mas'ūd. BU: MU.

[452]

One day as the Prophet was performing (his) ablution, his companions washed themselves with his ablutionary (water) ; the Prophet said to them, 'What makes you do this ?' They said, 'The love of God and His apostle.' The Prophet said, 'Rather let him who rejoices to love God and His apostle, or who loves God and His apostle, be truthful and sincere in what he speaks when he speaks, and let him restore his trust when he is trusted and let him be good to those who are his neighbours.'

—'Abdu'r-Raḥmān b. Abū-Qurād, BA.

[453]

When the Prophet sent me as governor of Yaman, he said, 'Beware of leading a luxurious life, for verily the servants (of God) never lead a luxurious life.'

—Mu'ādh b. Jabal, AḤ.

[454]

When a servant (of God) tells a lie, (his) angel goes away from him to the distance of a mile, because of the internal commotions of what he brings.

—Ibni 'Umar, TI.

[455]

It is a grievous act of perfidy that thou speak something new to thy brother which he may believe although thou dost speak a lie.

—Sufyān b. Asīd al-Ḥaṣramīy, AB.

[456]

Woe to him who tells something new, and tells lies, so that he may thereby make (his) people laugh ! woe to him ! woe to him !

—Bahz b. Ḥakīm, TI: AB: AḤ; DA.

[457]

One day when the Prophet was sitting in our house, my mother called me, saying, 'Come, I will give (thee) something.' The Prophet said, 'What dost thou desire to give him ?' She said, 'I desire to give him some dried dates.' The Prophet said to her, 'Take care ! if thou do not give him something, a lie shall be written down against thee.'

—'Abdu'llāh b. 'Āmir, AB.

[458]

In the latter days there will be impostors, liars, who will come to you with stories which ye have never heard, neither ye nor your fore-fathers. Beware then, beware! let them not lead you astray, nor let them put you into trouble.

—Abū-Hurayrah, MU.

[459]

Whoso honours the man who invents (a lie), he has already assisted in the demolition of Islām.*

—Ibrāhim b. Maysarah, BA.

[460]

He is not a liar who reconciles two men, and speaks good, and adds good from himself.

—Ummi Kul<u>th</u>ūm, daughter of 'Uqbah, BU: MU: AB: TI.

[461]

The likeness of the child of Man is as having nine and ninety troubles, and even if (all) troubles miss him there comes to him weakness from old age, until he dies. —Muṭarrif b. 'Abdu'llāh, TI.

[462]

No servant of God shows humility for (the sake of) God, but God will exalt him; and I tell you that verily the world has four classes of men : a servant of God whom He has provided with wealth and knowlege, and who fears God in respect thereof, and performs thereby his duty to his kinsmen, and knows that God has a right therein;—this man is the best

placed ; a servant of God whom He has provided with knowledge, but has not provided with wealth, but who is sincere in intention, and says, 'O that I had wealth ! I would have done the (good) works of such-and-such a one ;' and who is resolved therein ; both these have an equal reward ; and a servant of God whom He has provided with wealth, but whom He has not provided with knowledge, and who makes a mistake in regard to his wealth without knowledge, and fears not therein his Lord, and who performs not his duty to his kinsmen, and knows not any right of God therein ;—this man is the worst placed ; and a servant of God whom He has not provided with wealth or knowledge, and who says, 'O that I had riches ! I would surely have done the (evil) works of such-and-such a one;' and is resolved therein ; —both these have an equal reward.

—Abū-Kabshah al-Anmārīy, TI.

[463]

No one is born but upon the (right) constitution, the constitution of God whereon He has constituted men, but his parents make him a Jew, or a Christian, or a Magian ;—like as the brute beasts bring forth whole brute beasts, (and then men mutilate them). Do ye perceive any mutilated young one among them, until ye ye yourselves mutilate it ? There is no child but is born in this creed until his tongue declares him clear of it.

—Abū-Hurayrah, BU: MU: AB: TI: MA.

[464]

God says : 'I have created all My servants upright (men) ; afterwards satans come to them, and

turn them aside from their religion, and make unlawful to them what I have made lawful to them, and bid them associate with Me what I have sent down no authority for.' And God looked towards the people of this earth : the Arabs hated the non-Arabs, except the bess among them of the people of the book (who did otherwise). He says, 'I have only raised thee up that I may prove thee, and prove (others) by thee.'

'—Iyāḍ b. Ḥimār al-Mujāshi'iy, MU.

[465]

The best beloved of me among you is he who is the best in manners among you.

—Ibni 'Amrū, BU : MU.

[466]

'O Prophet of God ! what is the best thing which a man is given ?' 'Good manners', said the Prophet.

—Usāmah b. Shurayk, BG : BA.

[467]

I have been raised up to complete good manners.

—Mālik, MA.

[468]

The Prophet used to say, 'O God ! Thou hast made my creation good ; make also my manners good !'

—'A'ishah, AḤ.

[469]

The best of you is he who is the longest in years and the best in manners. —Abū-Hurayrah, AḤ.

[470]

Let none of you make another who is sitting stand, to sit in his place ; but make room for all, God will make room for you.

—Ibni 'Umar, BU : MU : AB : TI.

[471]

When there are three men, let not two engage in a private discourse without the third, for that may grieve him. —Ibni 'Umar, BU : MU : AB : MĀ.

[472]

'Beware of sitting on the roadside !' said the Prophet. They said, 'But we sit there and talk of business.' 'Then,' said the Prophet, 'do as it ought to be done.' 'And how ought it to be done ?' they asked. 'Lower your eyes to the ground, restrain yourselves from hurting any one, return the salutation of him who salutes, bid what is reasonable, and forbid what is wrong, relieve the aggrieved, and guide aright the erring'. —Abū-Sa'īd al-Khudrīy, BU:MU: AB ; Umar b. al-Khaṭṭāb, AB.

[473]

Thou wilt see nothing conducive of love like marriage. —Ibni 'Abbās, IB.

[474]

The best of marriages is what is most convenient, (to both parties). —'Uqbah b. 'Āmir, AB.

[475]

When a servant (of God) marries, he perfects half

(his) religion ; and let him fear God in regard to the remaining half. —Anas, BA.

[476]

Verily, marriage lowers the eye to the ground, and is a safeguard against immodesty ; and whoso is not able (to do this), upon him is (enjoined) fasting, for verily it is his castration.

—'Abdu'llāh b. Mas'ūd BU : MU.

[477]

Consult women in regard to their daughters.

—Ibni 'Umar, AB.

[478]

A women is married by four qualifications : for her wealth, for her birth, for her beauty, and for her religion ; but do thou look out for religious women ; and if thou do it for any other consideration, thy hands be rubbed in dirt !

—Abū-Hurayrah, BU : MU : AB : NA.

[479]

A widow has a better right over her person than her guardian, and permission must be asked of a virgin (also) in regard to her person (in marrying her), and her permission is by (her) silence.

—Ibn 'Abbās, MU : AB : TI : NA : MA.

[480]

A widow shall not be married until she be consulted, nor shall a virgin (be married) until her permission has been sought. They said, 'And how

shall she give permission ?' The Prophet said, 'She will keep silent.'

—Abū-Hurayrah, BU : MU : AB : TI : NA.

[481]

An orphan girl shall be consulted in regard to herself, and if she keeps silent, this is her permission; and if she refuse it shall not be lawful against her.

—Abū-Hurayrah, TI : AB : NA ; Abū-Mūsā, DĀ.

[482]

A virgin girl complained to the Prophet that her father had married her while she was averse to it ; whereupon the Prophet gave her her option (either to ratify for dissolve the marriage).

—Ibni 'Abbās, AB

[483]

A young woman complained to the Prophet, saying, 'My father has married me to the son of his brother that he may rise through me above his poverty and I am averse to it.' The Prophet sent for her father, who being come, the Prophet gave her her option ; whereupon she said, 'O Prophet of God ! I allow what my father has done, but I desired that I should let women know that a father has nothing to bid (in the matter of a young woman's marriage).

—'Ā'ishah, NA.

[484]

A man proposed marriage with a woman of the Anṣār.* The Prophet said to him, 'Hast thou seen her ?' The man said, 'No.' 'Then go,' said the

Prophet, 'and see her.' —Abū-Hurayrah, MU : NA.

[485]

When one of you offers a proposal of marriage to a woman, if he be able to see in her what leads him to marry her, let him do it. —Jābir, AB.

[486]

I offered a proposal of marriage to a woman, whereupon the Prophet said to me, 'Hast thou seen her ?' I said, 'No.' The Prophet said, 'Then see her, for it will be most conducive to love among yourselves.'

—Mugẖīrah b. 'Shu'bah, TI : NA : IB : AH : DĀ.

[487]

When he whose religion and character please you offers a peroposal of marriage, then marry him ; if ye do it not, there will be mischief-making in the earth and a general corruption. —Abū-Hurayrah, TI.

[488]

The Prophet forbade a man from proposing marriage against the proposal of his brother, unless the first man who proposed had given it up, or given him permission.

—Ibni 'Umar, BU : MU : AB : TI : NA : MA.

[489]

The adulterer who has been scourged shall not marry but his like. —Abū-Hurayrah, AB.

[490]

When a man married, the Prophet would say,

'God bless thee, and unite you both in good works.'

—Abū-Hurayrah, AB : TI.

[491]

When one of you marries a woman let him say : O God ! I ask of Thee her good, and the good of what nature Thou hast made her, and I betake me to Thee from her evil, and from the evil of what nature Thou hast made her.—'Amrū b. S̲hu'ayb, AB.

[492]

The Prophet taught us the following marriage service : Praise be to God ! we ask help of Him, and we ask pardon of Him, and we betake ourselves to God from the wickedness of our souls, and from the evil of our works ; he whom God guides, none can lead astray, and whom He leads astray, no guide has he. And I bear witness that there is no God but God, and I bear witness that Muḥammad is His servant and His apostle. O ye who believe ! fear God with His due fear, and die not unless ye be Muslims. O ye who believe ! fear God by whom ye beg of one another, and respect the wombs that bear you, verily God is watching over you. O ye who believe ! fear God and speak words well-directed : He will dispose for you your works aright and pardon you your sins. And whoso obeys God and His apostle, he shall be blessed with a great bliss.

—Ibni Mas'ūd, TI : AB : NA : IB : AḤ : DĀ.

[493]

I said, 'O Prophet of God ! what thinkest thou of spells which we make use of, and medicine with which we treat (ourselves), and (other) things which

we adopt in order to save (ourselves) thereby : do these turn away from the decree of God at all ?' He said, 'These are of the decrees of God.'

—Abū-Khuzāmah, from his father, TI : IB : AḤ.

[494]

Whoso gives a medicine, being not known in medicine, shall be held responsible (for the result).

—'Amrū b. Shu'ayb, AB : NA.

[495]

A trustworthy and truthful merchant shall be with the prophets and the truthful and the martyrs and the righteous. —Abū-Sa'īd, TI.

[496]

Verily, merchants shall be raised up sinners on the day of resurrection, except he who fears God, and is good, and speaks the truth.

—Rifā'ah b. Rāfi', TI.

[497]

Before the Hijrat,* we used to call the merchants brokers, but one day the Prophet passed by us in Madīnah, and named us by a name which was better than that. He addressed us as 'O company of marchants !' —Qays b. Abū-Gharzah, AB : NA : IB.

[498]

Swearing clears the goods, but blots out the gain.

—Abū-Hurayrah, BU : MU.

[499]

A wicked oath clears the goods, but blots out

the gain. —Ḥakim, BU : MU : AB : TI : NA.

[500]

Swearing blots out the blessing (of God).
—Abū-Hurayrah, AB.

[501]

The seller and the buyer have each the choice (either of selling or buying) so long as they are not separated. But if the seller and the buyer speak the truth, and point out (the real worth of their merchandize), they shall be blessed in their marchandize ; and if they speak a lie, and hide (the defect or the merit), they may perhaps make a profit, but the blessing (of God) is blotted out of the merchandize.
—Ḥakīm b. Ḥizām, BU : MU : AB : TI : NA.

[502]

When God decided (to create) a creation, He wrote a writing which is with Him upon His Throne, namely, 'Verily, My mercy has overtaken My wrath.'
—Ābū-Hurayrah, BU : MU.

[503]

God divided mercy into an hundred parts, and withheld for Himself nine and ninety parts, and sent down into the earth one part thereof, and it is this part of the mercy which all the creatures show to one another, so that a moving thing lifts up its foot from its young for fear lest it should hurt it.
—Abū-Hurayrah, BU : MU : TI.

[504]

Verily, God's are an hundred (degrees of) mercy,

out of which He has sent down one (degree) of mercy amongst men (barbarous and civilized), and brutes and reptiles; and by it are they kind to one another; and by it do they show mercy to one another; and by it the wild animals are kind to their young; and God has reserved for Himself nine and ninety (degrees of) mercy by which He will show mercy to His servants on the day of resurrection.

—Abū-Hurayrah, BU : MU.

[505]

Certain prisoners of war came to the Prophet and behold there was a woman among them whose breast flowed (with milk) and who was running about (restlessly). When she found a child among the prisoners, she took him and clung to him, clinging,[1] and gave him to drink (of her milk). Then the Prophet said to us, 'What think ye? Will this (woman) throw her child far away into the fire?' We said, 'No, when she has the power not to throw him.' The Prophet said, 'God is more merciful to His servants then this (woman) to her child.'

—'Umar b. al-Khaṭṭāb, BU : MU.

[506]

We were with the Prophet in one of his expeditions, when he passed by a number of people and asked, 'What are ye?' They said, 'We are Muslims.' And a woman was making a fire blaze for her kettle, and she had with her her son; and when the flame rose high, she prevented it from him. Then the Prophet came (to her). She said, 'Art thou the Prophet of God? He said, 'Yes.' She said 'I'll

1 Lit. with her belly.

sacrifice my father and my mother for thee! Is not God the most merciful of those who show mercy?' The Prophet said, 'Yes.' She said, 'Is not God more merciful to His servants than the mother to her child?' He said, 'Yes.' She said, 'Verily the mother would never cast her child into the fire.' The Prophet cast down his head, and wept; then the lifted up his head to her, and said, 'Verily God punishes none of His servants except the arrogant, the refractory, who rise in rebellion against God, and refuse to say that there is no God but God.'

—'Abdu'llāh b. 'Umar, IB.

[507]

Mercy is an offshoot of the Merciful (God): whoso then shall come up to it, shall come up to God; and whoso shall cut himself off from it, God will cut him off (from Himself).

—Ibni 'Amrū, AB : TI.

[508]

The merciful (God) is merciful to the merciful; be merciful to those who are in the earth, and He who is in the heaven will be merciful to you.

—Ibni 'Amrū b. al-'Āṣ, AB : TI.

[509]

An Arab of the desert came into the mosque while the Prophet was sitting therein; he offered a short prayer, and then said, 'O God! be merciful to me and to Muḥammad, and be not merciful to any one along with us.' The Prophet said, 'Now hast thou been very stony.'

—Abū-Hurayrah, BU : AB : TI : NA.

[510]

Upon another occasion, an Arab of the desert came, made his camel sit down, tied up its legs, entered the mosque, and prayed behind the Prophet. Then coming to his camel, he untied its legs and rode off, *saying, 'O God ! be Thou merciful to me* and to Muḥammad, and join none other with us in Thy mercy towards us.' Whereupon addressing his disciples, the Prophet said, 'Whom do ye see more in error, this man or his camel ?'

—Abū-'Abdullah al-Jus͟hamīy, AB.

[511]

God is not merciful to him who is not merciful to men. —Jarīr b. 'Abdullāh, BU : MU.

[512]

Mercy is taken out of none but the most wretched. —Jarīr, AB : TI ; Abū-Hurayrah, TI : AḤ.

[513]

An Arab of the desert came to the Prophet and (seeing him kissing certain children) said, 'What ! do ye kiss children while we do not ?' The Prophet said, 'Have I the power (to put into thee) the mercy which God has taken away from thine heart ?'

—'Ais͟hah, BU : MU.

[514]

The Prophet of God kissed his grandson Ḥasan, the son of 'Alīy, in the presence of Aqra' b. Ḥābis ; whereupon Aqra' said, 'Verily, I have the children, and yet I have never kissed any one of them.' The

Prophet looked towards him, and said, 'Have I the power (to put into thee) mercy if God has deprived thee of it ? He who shows no mercy shall have no mercy shown him.'

—Abū-Hurayrah, BU : MU : AB : TI : RA.

[515]

He is not of us who is not merciful to the younger of us, nor honours the old of us, nor bids what is just, nor forbids what is wrong.

—Ibni 'Abbās, TI.

[516]

Whoso is hurtful to others, God will be hurtful to him for it, and whoso is troublesome to others God will put him into troubles for it.

—Abū-Ṣirmah, AB.

[517]

Whoso shall injure a Mu'min,* God will injure him for it ; and whoso shall put a Mu'min into trouble, God will put him into trouble.

—Abū-Ṣirmah, TI.

[518]

Accursed is he how injures a Mu'min* and devises means (to bring about his ruin).

—Abū-Bakr, TI.

[519]

The worst of men is he who is asked in the name of God, and does not give. Ask not in the name of God except to Him. —Ibni 'Abbās, RA.

[520]

He whom God has given wealth, and who pays not its zakāt,* his wealth shall be made, on the day of resurrection, into a bald-headed serpent having two fangs : it shall be put upon him as a collar on the day of resurrection ; then will it seize his two projecting parts of the nether jaw, and say, 'I am thy wealth, I am thy treasure.'

—Abū-Hurayrah, BU.

[521]

There is no possessor of gold or silver who pays not therefrom its due but when the day of resurrection comes, plates of fire shall be made for him, and heated at the fire of hell ; and with these shall be branded his sides and his forehead and his back ; so often as these shall return to their former state they shall be prepared for him (again) for days whose measure will be 50,000 years, until it shall be (finally) decided between the servants (of God) ; then shall he be shown his way either to paradise or to the fire (of hell).

—Abū-Hurayrah, MU.

[522]

A man who points out the good, is like one who does it.

—Anas, TI.

[523]

Whoso shows (a way) to good, shall have a reward like that of the man who does it himself.

—Abū-Mas'ūd al-Anṣarīy, MU.

[524]

That a single man be guided aright by thy

guidance, is better for thee than red camels.[1]

—Sahl b. Sa'd, AB.

[525]

He to whom death comes while he is in search of knowledge to revive Islām* thereby, between him and the prophets there shall be but one degree (of excellence) in the garden (of bliss). —Ḥasan, DĀ.

[526]

Whoso calls (men) to guidance, shall have a reward like the reward of him who follows it without detracting anything from the latter's rewards ; and whoso calls (men) to error, upon him shall be the sin like the sin of him who follows it, without detracting anything from the latter's sins.

—Abū-Hurayrah, MU : AB : TI : MA.

[527]

May God endow with splendour and beauty (the face of) the man who hears anything from me, and then delivers it even as he has heard it ! It may be that he who shall be told shall grasp it better than he who has heard it. —Ibni Mas'ūd, TI.

[528]

When the Prophet sent any of his companions on a mission, he would say, 'Cheer the people, and inspire (them) not with aversion, and make (it) easy (for them), and make (it) not difficult (to them).'

—Abū-Mūsā, BU : MU.

1 The dearest possession of an Arab.

[529]

The Prophet sent my grandfather Adū-Mūsā, and Mu'ādh, to Yaman, and said, 'Make (it) easy (for the people), and make (it) not difficult to (them), and cheer them, and inspire (them) not with aversion; and work in accord, and dispute not (among yourselves). —Abū-Burdah, BU: MU.

[530]

Tell people according to what they know. Do ye desire that God and His apostle should be rejected? —'Alīy, BU.

[531]

Verily, the likeness of the guidance and knowledge with which God has sent me is as the likeness of rain-water which falls upon the earth: the good part of the earth receives the water and brings forth much grass and herbs, and another part which is hollow holds, the water, and God benefits men thereby, and they drink thereof and give others to drink, and till the ground therewith; and a part thereof falls upon another land which is high and holds no water nor brings forth grass. And that is the likeness of him who understands the religion of God, and whom that with which God has sent me has benefited, and who has learnt and taught it to others. and the likeness of him who raised not his head (to look at it), nor received the guidance of God with which I am sent.

—Abū-Mūsā 'Abdu'llāh b. Qays al-Ash'arīy, BU:MU.

[532]

I have left two things among you: ye shall not

go astray so long as ye hold fast to them : the book of God and the example of the Prophet.

—Malik b. Anas, MA.

[533]

Eat and give alms and clothe yourselves without being extravagant or vain.

—Ibni 'Amrū, b. al-'Āṣ, BU : NA.

[534]

Wear your white clothes, for they are the best for you ; and bury your dead in the same.

—Ibni 'Abbās, AB : TI.

[535]

The Prophet has forbidden both the dresses—the most exalted and the meanest. —Ibni 'Umar, RA.

[536]

I fell ill at the Farewell Pilgrimage, and the Prophet came to visit me. I said, 'O Prophet of God ! I am suffering severely from the effects of illness, as thou dost see, and I have substance which I have none to inherit except my only daughter. Shall I give two-thirds of my substance in alms ?' The Prophet said, 'No.' I said, 'Then one-half ?' The Prophet said, 'No.' I said, 'Then one-third ? The Prophot said, 'Yes, one-third; and one-third is (also) much : verily it is better that thou leave thy heirs rich than that thou leave them needy to beg of men; and thou shalt not expend anything seeking thereby the pleasure of God, but thou shalt (also) be rewarded for it, even what thou shalt put into the mouth of

thy wife.'

—Sa'd b. Abū-Waqqāṣ, BU : MU : AB : TI: NA : M.

[537]

Abū-Lubābah proposed to give away all that h had in charity, but the Prophet said, 'A third out c that will be sufficient (for charity) from thee.'

—Mālik, MA

[538]

A man freed his six slaves at the time of hi: death, and he had no substance besides these. Ther the Prophet recalled them, and divided them intc three divisions, and cast lots for them (to free them); thus he freed two, and kept four, and said to theı (master) a severe word.

—'Imrān b. Ḥuṣayn, NA : AB.

[539]

A man of the Anṣār* willed that his slave should be set free after his death, and he had no substance besides that. This news reached the Prophet, and he said, 'Who will buy this slave from me?' Nu'aym b. 'Abdu'llāh al-'Adwīy bought him for 800 dirhams.* He brought the amount to the Prophet, who gave it to the man and said, 'Begin with thyself and bestow it upon thee and if there be any surplus, then it is for thy wife, and if there be anything left after (bestowing it upon) thy wife, then it is for him who is of kin to thee; and if there be anything left from those who are of kin to thee, then spend it like this and like this.'

—Jābir, MU.

[540]

Verily, modesty is from faith.

—Ibni 'Umar, BU : MU.

[541]

Verily, modesty brings only good.

—'Imrān b. Ḥuṣayn, BU : MU.

[542]

Verily, modesty, all of it, is good. —BU : MU.

[543]

Faith has seventy odd branches, and modesty is a branch of the faith.

—Abū-Hurayrah, BU : MU : AB : TI : NA.

[544]

Verily, out of (many things) which men have conceived from the sayings of the former prophets (one) is that when thou hast no modesty, do what thou pleasest. —Ibni Mas'ūd, BU.

[545]

There is no shamelessness is a thing but makes it hateful ; and there is no modesty in a thing but adorns it. —Anas, TI.

[546]

Verily, modesty and faith are related to each other : when one of them is taken away, the other also is taken away.

—Ibni 'Abbās, and Ibni 'Umar, BA.

[547]

Modesty is from faith, and faith will be in paradise ; and *impudence is from tyranny, and tyranny*, will be in the fire (of hell).—Abū-Hurayrah, TI : AḤ.

[548]

Let no man look upon the hidden parts of a man, nor a woman upon the didden parts of a woman.

—Abū-Saīd, MU.

[549]

Asma', daughter of Abū-Bakr, come to see the Prophet with a thin cloth over her. The Prophet turned aside from her. saying, 'O Asma'! when a woman reaches her age, it is not good that any part of her (body) should be seen except this and this,' (pointing to his lace and hands). —'Ā'ishah, AB.

[550]

'Have shame before God with a true shame,' said the Prophet. We said, 'O Prophet of God ! we are ashamed before God.' The Prophet said, 'It is not that, but to have shame before God with a true shame is, that ye guard your head and what it covers, and your belly and what it contains, and remember death and calamity; and whoso desires the hereafter, let him leave off the adornment of the life of this world and prefer the hereafter against the present. Whoso does (all) that, he is ashamed before God with a true shame.' —Ibni Mas'ūd, TI : AḤ.

[551]

He who holds a monopoly is a sinner.

—Ma'mar, MU : AB : TI.

[552]

The Prophet has cursed all professional mourners. —Abū-Sa'īd al-Khudrīy, AB.

[553]

He is not of us who slaps his cheeks and tears his collar and mourns the mourning of (the days of) Ignorance. —Ibni Mas'ūd, BU : MU : TI : NA.

[554]

The Prophet was passing by a woman who was weeping near a grave, and said, 'Fear God, and be patient.' She said, 'Away from me ! my calamity has not befallen thee, and thou dost not know it.' The woman was afterwards told that it was the Prophet ; whereupon she came to the door of the Prophet where she found no door-keeper. She said to the Prophet, 'I did not know thee, O Prophet of God !' The Prophet said, 'Patience is only (becoming) at the first (stroke) of grief.' —Anas, BU: MU.

[555]

O son of Man ! if thou art patient, and dost hope for Divine requital at the first (stroke) of grief, there is no land which thou mayest have for (thy) recompense except paradise. —Adū-Umāmah, IB.

[556]

We went with the Prophet to Abū-Sayf, the blacksmith, who was the husband of the nurse of Ibrāhīm, the Prophet's son. The Prophet took his son, and kissed him, and smelt him. Afterwards we went in to (see) him when Ibrāhīm was in his dying

moments. The eyes of the Prophet flowed with tears; whereupon 'Abdu'r-Raḥmān son of 'Auf said, 'Dost thou, O Prophet of God ! shed tears ?' The Prophet said, 'O son of 'Auf ! these are a mercy.' Then he shed tears again, and said, 'My eyes run down with tears, and my heart is near setting, and yet I say nothing but what my Lord pleases ; and verily O Ibrāhīm ! I am grieved at parting with thee.

—Anas, BU : MU : AB.

[557]

The Prophet wept over the dying Sa'd b. 'Ubādah, and said, 'Do ye not hear ? Verily God punishes not the running down of the eyes (with tears), nor the grief of the heart, but He punishes this (pointing to his tongue), or is merciful.'

—'Abdu'llāh b. 'Umar, BU : MU.

[558]

One of the family member of the Prophet died, and the women assembled weeping over him. Whereupon 'Umar stood up to forbid them and to drive them away ; but the Prophet said, 'Leave them alone, O 'Umar ; for verily the eyes are running down (with tears), and the heart is bleeding, and the time near (and fresh)'. Abū-Hurayrah, NA : AḤ.

[559]

Zaynab, daughter of the Prophet, died, and the women wept (over her). 'Umar was going to strike them with his scourge, when the Prophet turned him aside with his own hands, and said, 'O 'Umar! (behave) with gentleness.' (And to the women) he said, 'Beware ! and resist Satan.' Then he said, 'What-

ever is from the eye and from the heart is from God and from mercy, and whatever is from the hand and from the tongue is from Satan.' —Ibni 'Abbās, AḤ.

[560]

The daughter of the Prophet sent for him, saying, 'My child is dying, so come to us.' The Prophet sent her his good wishes, saying, 'Verily, God's is what He has taken, and His is what He has given, and with Him everything is for a stated term. Be thou patient then, and hope for Divine requital.' Then she sent for him again, urging him to come to her ; whereupon the Prophet stood up, and with him Sa'd b. 'Ubādah, Mū'ādh b. Jabal, Ubbayy b. Ka'b, Zayd b. Thābit, and (other) men. The child was lifted up to the Prophet, his soul shaking with noise. The Prophet's eyes ran with tears. Sa'd said, 'O Prophet of God ! what is this ?' The Prophet said, 'This is a (portion of the) mercy which God has placed into the hearts of His servants who are merciful.' —Usāmah b. Zayd, BU : MU.

[561]

No man dies and his mourners mourn for him, crying aloud, 'O the protector !', 'O the lord!' or the like, but God appoints two angels who beat him and say, 'Wert thou like that ?' —Abū-Mūsā, TI.

[562]

God never raised up a prophet but tended sheep. A man said, 'And thou also, O Prophet of God ?' He said, 'Yes ; I also tended the sheep of the people of Makkah for a few qīrāṭs. —Abū-Hurayrah, BU : MA.

[563]

Verily, the likeness of myself and the likeness of that with which God has sent me is as the likeness of a man who comes to his people, and says, 'Verily I have seen with my own eyes a large army (coming to attack you), and I am an urgent warner ; so save yourselves ;' a part of his people obeyed him, and left by night and arrived at their place of safety, and they were saved ; and a part of them called it a lie, and awoke in their places in the morning, and the army came upon them in the morning and destroyed them, and annihilated them. That is the likeness of him who obeys me, and follows what I have brought to him, and the likeness of him who rebels against me and calls (the truth) which I have brought to him a lie.

—Abū-Mūsā 'Abdu'llāh b. Qays al-Ash'arīy, BU:MU.

[564]

By my father and mother ! I never saw a teacher, either before or after him, who taught better than the Prophet. By God ! he never looked severe, nor chastised, nor reviled.

—Mu'āwiyah b. al-Ḥakam, MU : AB : NA.

[565]

The Prophet would never save anything for the morrow. —Anas, TI.

[566]

If I had (a heap of) gold like (Mount) Uḥad, it would have given me pleasure not to have allowed three (successive) nights to pass over me when I

should have anything of it (left) to me, except a part which I would have used (to pay) for my debt.
—Abū-Hurayrah, BU.

[567]

The Prophet departed from the world but never had his fill of barley bread. —Abū-Hurayrah, BU.

[568]

The family of Muḥammad never had their fill of barley bread for two successive days till the Prophet was dead. —'A'ishah, BU : MU : TI.

[569]

Even on the days when the family of the Prophet would get two mouthfuls of meal, one of these was sure to be of dates.
—'A'ishah, BU : MU : TI.

[570]

Many a month would pass over us when we nerver kindled the fire at the hearth ; only dates and water would be our food unless we were given some flesh (then would we kindle the fire).
—'Ā'ishah, BU : MU : TI.

[571]

The Prophet would spend several successive nights without having anything to eat, and his wives also ; and when he did have anything to eat, it was mostly wheatened bread. —Ibni 'Abbās, TI.

[572]

The Caliph 'Umar, speaking of the extended

dominions of Islām under him and of the cosequent prosperity of his people, said that he had seen the Prophet restless from hunger the whole day when he did not find anything to fill his belly with.

—Nu'mān b. Bashīr, MU.

[573]

My Lord offered to make the broad pebble-bed of Makkah gold for me, but I said, 'No, my Lord! rather (grant) that I may fill (my belly) one day, and be hungry (another) day, and that when I am hungry, I may humble myself before Thee, and remember Thee, and that when I am filled I may praise Thee and be thankful to Thee.'

—Abū-Umāmah, TI : AḤ.

[574]

I went to the Prophet with barley bread and some bad-smelling fat, and he had pawned his coat of mail with a Jew, and had taken from him barley for his family ; and I have heard him say that a ṣā' of wheat or any other grain did not last till the evening, although he had nine wives —Anas, BU.

[575]

The Prophet slept upon a mat, and stood up with its mark on his body. I said, 'O Prophet of God ! would that thou hadst bidden up spread (a soft bed) for thee, and we had done (it).' The Prophet said, 'What have I to do with this world, when my relation with it is like that of a rider (on horseback) who seeks the shade of a tree, and then rests, and leaves it.' —Ibni Masūd, TI : BI : AḤ

[576]

I have been subjected to fear in regard to God what none other has been subjected to, and I have been given to suffer in regard to God what none other has been given to suffer. —Anas, TI.

[577]

When the Prophet heard anything evil of a man, he would not say, 'What will be the state of such-and-such of one ?' but he would say, 'What will be the state of a people who say such-and-such a thing.' —'Ā'ishah, AB.

[578]

There is no Mu'min but of all men I am his nearest kin in this world and the hereafter. 'The prophet is nearer of kin to the Mu'min than themselves.'[1] Whichever Mu'min then leaves a substance, let his relatives that be inherit the same, and if he leaves a debt or people of his household (for whom he leaves nothing), let him come to me, for I am his kinsman.' —Abū-Hurayrah, BU : MU.

[579]

In his journeys, the Prophet would remain in the rear, taking care of the weak, and seating them behind him, and he would also pray for them.

—Jābir, AB.

[580]

When the Prophet came to Madīnah, the people thereof were engrafting their palm-trees. The

1. Qur'ān, S. 33. 6.

Prophet said, 'What are ye doing ?' They said, 'We are doing a thing which we have been doing (ever before).' The Prophet said, 'Perhaps it were better if ye had not done it.' Then they left it ; but the trees fell short in producing. This being mentioned to the Prophet, he said, 'I am only a man : when I bid you anything relating to the affairs of your religion, receive it, and when I bid you anything as my opinion, then I am only a man.'

—Rāfi' b. Khadīj, MU.

[581]

Perfumes and women are made beloved to me, but what most cheers mine eye is prayer.

—Anas, NA : AḤ

[582]

The Prophet was more modest than a virgin in her closet ; and when he saw anything which he hated, we could see it in his face.

—al-Khudīry, BU : MU

[583]

The Prophet of God never touched the hands of any woman : he would only receive their oral pledge ; and when they had accepted it, he would say, 'Now ye may go, I have received your pledge.'

—'A'ishah BU : MU : AB : TI.

[584]

I was never more jealous of any one of the Prophet's wives than I was of Khadījah although I never saw her, for the Prophets remembered her much, and many a time would he slay a sheep, and

cut it into pieces, and send the same to the friends of Khadījah ; and many a time would I tell him, 'It is as though there never was a woman in the world except Khadījah !' whereupon the Prophet would say (dilating upon her virtues), 'Verily, she was such-and-such, and I had children from her.'

—'Á'ishah, BU : MU.

[585]

Some pieces of cloth were brought to the Prophet, and among them a black square garment. 'Who do ye think I should clothe with this ?' said the Prophet. 'Bring me the mother of Khālid,' the Prophet added, and I was brought before him. The Prophet put this over me with his own hands, and looked to the signs on the garment, and pointed towards me with his hands, and said, 'This is excellent, O mother of Khālid, excellent !'

—Ummi Khālid, daughter of Khalid b. Sa'īd b. al-'Ās, BU : AB.

[586]

An old woman came to the Prophet begging of him to pray for her entrance into paradise. The Prophet said, 'No old woman shall enter paradise.' This setting the woman crying, the Prophet said, 'Hast thou not read in the Qur'ān, "Verily We will make them of a (rare) creation and We will make them ever-virgins, darlings of equal age ?"'

—Anas, RA : BG

[587]

The last words of the Prophet were, 'Prayer ! prayer !' and 'Fear God in regard to what your right

hands have possessed.' —'Aliy, AB.

[588]

He whose good work pleases him and whose evil work seems evil to him, that is the Mu'min.*

—Ibni 'Umar, TI.

[589]

A Mu'min* is never tired of good things which he hears until he enters paradise. —Abū-Sa'id, TI.

[590]

A Mu'min* is artless, beneficent ; a wicked man is cunning, cowardly. —Abū-Hurayrah, AB : TI.

[591]

The most perfect of Mu'mins, in point of faith, is he who is the best in manners.

—Abū-Hurayrah, AB : DA.

[592]

Verily, the Mu'min* reaches, by his good manners, to the degree (of excellence) of the man who stands up praying all night and fasts all day long. —'Ā'ishah, AB.

[593]

The weightiest thing in the balance of the Mu'min* on the day of resurrection will be good manners ; and verily God is at enmity with the shameless, impudent fellow. —Abū-Dardā', TI : AB.

[594]

A Mu'min* does not caluminate, nor curse, nor is

he a doer of filthy actions, nor is he an impudent fellow. —Ibni Mas'ūd, TI : BA.

[595]

There are two qualities which do not occur together in a Mu'min*—miserliness and bad disposition.[1] —Abū-Sa'īd, TI.

[596]

The likeness of the Mu'min* is as the likeness of a green tree whose leaves fall not, nor does its shade vanish. —Ibni 'Umar, BU : MU.

[597]

A Mu'min* is as an edifice to another Mu'min, being the (cause of) strength to one another.

—Abū-Mūsā, NA.

[598]

The Mu'mins are as one man : if his eye complains, all his (body) complains, and if his head complains, all his (body) complains.

—Nu'mān b. Bshīr, MU.

[599]

The likeness of the Mu'min in love, mercy and sympathy to one another, is as the likeness of the body : when a part thereof has a complaint, the whole body responds to it by keeping awake the whole night, and with hot fever.

—Nu'mān b. Bashir, BU : MU

[600]

The Mu'min* is a mirror to a Mu'min, and a

1. Or, 'character', 'manners'.

Mu'min is brother to a Mu'min ; he withholds him from his losing occupation, and watches him from behind him. —Abū-Hurayrah, TI : AB.

[601]

The Mu'mins are (as) one hand against (all) who are besides them : the meanest of them may receive any one as a neighbour against them (all), and the farthest of them refers to them, and their expeditions refer to those who sit (at home).

—'Amrū b. Shu'ayb, AB.

[602]

The likeness of a Mu'min* is as the likeness of a standing corn which the wind ceases not to blow down : even so trials cease not to fall upon the Mu'min. The likeness of a hypocrite is as a cypress tree which bends not unless it is felled.

—Abū-Hurayrah, BU : TI ; *cf.* Ka'b b. Mālik, BU : MU.

[603]

The Mu'min* is the abode of friendship ; and there is no good in him who does not befriend nor is befriended. —Abū-Hurayrah, AḤ : BA.

[604]

'What thinkest thou of a man,' it was said to the Prophet, 'who works a good work, and people praise him for it, and love him for it ?' The Prophet said, 'That is the immediate good tidings of the Mu'min.'

—Abū-Dharr, MU.

[605]

The Prophet was asked which Mu'min was the

best. 'The best of them in character,' was the reply. 'Which Mu'min was the most intelligent?' they asked. He who most frequently remembered death, and prepared himself best for the same ere it alighted upon him,' said the Prophet. —Anas, RA.

[606]

'Who is the best man?' it was asked of the Prophet. 'The Mu'min who strives with his life[1] and his wealth in the way of God,' was the Prophet's reply. 'Who is the next (best man)?' 'The man living in a mountainous retreat, who fears God and keeps his evil from men.'

—Abū-Sa'īd, BU : MU : AB : TI : NA.

[607]

It is not lawful for a Mu'min* to forsake a Mu'min for more than three days; and if three days pass away, let him meet him, and salute him; then if the other responds, both share in the merit that they have in the sight of God; but if the other does not, he draws upon himself a sin; and in the hereafter he who leaves his brother for more than three days, shall enter the fire of hell. —Abū-Hurayrah, AB.

[608]

The Mu'min* continues to be in the full liberty of action by virtue of his religion, so long as he does not descend to shed blood which is forbidden.

—Ibni 'Umar, BU.

[609]

No adulterer commits adultery and, while he

1. Or, soul.

commits adultery, is also a Mu'min ; and no thief steals and, while he steals, is (also) a Mu'min and none drinks and intoxicant and, while he drinks it, is (also) a Mu'min ; and no robber robs, (all) men looking on him the while, and while he robs, is (also) a Mu'min ; and none of you cheats and, while he cheats, is (also) a Mu'min ; beware then, beware ![1]

—Abū-Hurayrah, BU : MU.

[610]

The Prophet spoke about sickness, and said, 'Verily, when sickness befalls the Mu'min, and then God relieves him of it, it becomes to him a penance for his sins which are past, and an admonition for him in regard to the future ; and when the hypocrite is relieved, he becomes like the camel whose master ties him up and unties him, and he understands not why he tied him and why he untied him.'

—'Amir a'r-Rām, AB.

[611]

He excellent the affair of the Mu'min : his affair, all of it, is good for him ; and this is not the case with any one except the Mu'min ; if prosperity attend him, he is thankful (to God), and if adversity fall on him, he perseveres patiently : so it is all good (for him). —Ṣuhayb b. Sinān, MU.

[612]

The most perfect of Mu'mins,* in point of faith, is he who is the best among them in manners, and the best among them to his womenfolk.

—Abū-Hurayrah, TI ; *cf.* 'A'ishah, TI.

1. Another tradition : 'And none kills, and, while he kills, is (also) a Mu'min.' (Ibni 'Abbās, BU)

[613]

The Mu'min* dies with his sweat on the brow.

—Buraydah, TI : NA.

[614]

He is not a Mu'min* who eats his fill while his neighbour lies hungry by his side.

—Ibni 'Abbās, BA.

[615]

The world is a prison for the Mu'min and paradise for the Kāfir*. —Abū-Hurayrah, MU : TI.

[616]

It is not fit for a Mu'min to disgrace himself. 'And how should he disgrace himself ?' it was asked. 'It is by exposing himself to a trouble which he has not the strength (to bear),' was the Prophet's reply.

—Ḥudhayfah, TI.

[617]

No being is killed wrongfully but a part of the blood thereof falls upon the first son of Adam, for, verily, he was the first who set the example of killing.

—Ibni Mas'ūd, BU : MU.

[618]

The first thing that will be decided between men on the day of resurrection is blood-shedding.

—'Abdu'llāh b. Mas'ūd, BU : MU.

[619]

It is easy for God to suffer the world to pass

away than the killing of a Muslim* man.

—'Abdu'llāh b. 'Amrū' TI : NA ; Barā b. Āzib, IB.

[620]

If the people of the heaven and the earth united to shed the blood of a Mu'min*, God would certainly overthrow them (all) into the fire (of hell).

—Abū-Sa'id and Abū-Hurayarh, TI.

[621]

Whoso assists in the murder of a Mu'min by (so much as) half a word, between his eyes shall be written (on the day of resurrection), 'He is despaired of the mercy of God.' —Abū-Hurayrah, IB.

[622]

Whoso kills one with whom he has a covenant, shall never find the fragrance of paradise.

—'Abdu'llāh b. 'Amrū, BU.

[623]

I said, 'O Prophet of God ! what thinkest thou ? if I meet a man from among the Kāfirs,* and we fight with each other, and he strikes with the sword one of my hands and cuts it, and then takes refuge in a tree, and says, "I submit to God," shall I kill him after that he has declared it ?' The Prophet said, 'Kill him not.' I said, 'O Prophet of God ! but he has cut off one of my hands.' The Prophet said, 'Do not kill him, for if thou do kill him, he will certainly be in thy place before thou dost kill him, and thou wilt certainly be in his place before he said the word he did.' —Miqdād b. al-Aswad, BU : MU.

[624]

The murdered man will come on the day of resurrection with the murderer, his forelock and his head in his hand, and veins of the throat running with blood. He will say, 'O my Lord ! (this man) killed me ;' and he will take him near the Throne (of God). —Ibni 'Abbās, TI : NA : IB.

[625]

Hearkening and obedience are (enjoined) upon every Muslim man in regard to what he may like or hate, so long as he is not commanded to sin; but when he is commanded to sin, then there is no hearkening and no obedience. —Ibni 'Umar, BU : MU.

[626]

When a servant (of God) accepts Isām,* and his Islām proves good, God writes down for him all the good he has done in the past, and blots out from him all the evil he has done in the past ; and after that the reward for every good act (done by him) is (reckoned as) ten like it to seven hundred, and every evil is (rewarded) only with its like, unless that God passes it over. —Abū-Sa'īd al-K̲h̲udrīy, BU : NA ;
Abū-Hurayrah. BU : MU.

[627]

All Muslims are sacred to Muslims : they are brothers and helpers to one another.
—Bahz b. Ḥakīm, NA.

[628]

A Muslim is brother to a Muslim : he forsakes

him not, nor speaks to him what is false, nor wrongs him. And, verily, one of you is a mirror to his brother; so if he sees anything hurtful in him, let him point it to him with his fingers.

—Abdū-Hurayrah, TI.

[629]

A Muslim is brother to a Muslim : let him not wrong him, nor forsake him, nor despise him. It is evil enough for man to despise his brother Muslim. Everything that belongs to a Muslim—his wealth, his blood, and honour—is sacred to a Muslim. Take care ! let there be no commercial transaction against one another amongst you ; but be ye all servants of God and brothers to one another. It is by no means lawful for a Muslim to leave his brother alone for more than three days.

—Abū-Hurayrah, BU: MU: BA: TI: MA.

[630]

It is not lawful for a Muslim to break with his brother for more than three nights, turning aside from each other when they meet ; and the better of the two is he who first begins the salutation.

—Abū-Ayyūb, BU : MU : TI : AB : MA.

[631]

A Muslim is he from whose tongue and hands the Muslims are safe ; and a Mu'min is he in whom mankind have an asylum for their blood and their wealth. —Abū-Hurayrah, TI : NA ;

cf. 'Abdu'llah b. 'Amrū, BU : MU.

[632]

A Muslim has a four-fold duty towards a Muslim:

to return his salutation, to visit him while sick, to follow his bier, and to respond to his call.

—Abū-Hurayrah, BU : MU : AB : TI : NA.

[633]

O company of those who have accepted Islām* by the tongue, but into whose hearts faith has not entered ! hurt not the Muslims, nor disgrace them, nor disclose their shame ; for whoso follows up the disclosure of his brother Muslim, God will follow up his disclosure ; and whose disclosure God will follow up, He will certainly expose him, although he be in the midst of his dwelling. —Ibni 'Umar, TI.

[634]

A Muslim is brother to a Muslim : he wrongs him not, nor gives him over ; and whoso shall remove the wants of a brother, God will remove his wants ; and whoso relieves a Muslim from a distress, God will relieve him from the distress of the day of resurrection ; and whoso hides the fault of a Muslim, God will hide his faults on the day of resurrection ; and whoso walks with a wronged person, so as to establish him in his rights, God will establish his feet on the ṣirāṭ* on the day of resurrection when (other) men's feet shall stumble. —Ibni 'Umar, AB : RA.

[635]

It is not allowed to a Muslim to frighten a Muslim. —Ibni Abū Laylā, AB.

[636]

There is no Muslim who forsakes a Muslim in a place where his sacred claims are damaged and

wherein his good fame is injured but God will forsake him in a place wherein he will long for His help; and there is no Muslim who helps a Muslim in a place wherein his good fame is injured and wherein his sacred claims are damaged, but God will help him in a place wherein he will long for His help.

—Jābir, AB.

[637]

There is no Muslim who averts (anything) from the good fame of his brother but has a right over God that He should avert from him the fire of hell on the day of resurrection. —Abū-Dardā', BG.

[638]

The blood of the Muslims corresponds with one another's, and the meanest of them perform their obligations, and the farthest of them refers to them, and they are (as) one hand against (all) besides them.

—'Alīy AB : NA ; Ibni 'Abbās, IB.

[639]

The Muslim who mixes with men and steadfastly *perseveres under the injuries inflicted by them, is* better than he who does not mix nor steadfastly perseveres under the injuries inflicted by them.

—Yaḥyā b. Waththāb, TI; Ibni 'Umar, TI : IB.

[640]

'O Prophet of God! what is it that is unlawful (for men) to withhold from (each other)?' it was asked of the Prophet. 'Water,' said the Prophet. The man said, 'What else?' The Prophet said, 'Salt.' 'What again?' 'Fire,' was the reply. 'What again?'

'Whatever good thou doest is good for thee,' replied the Prophet. —Buhaysah Fuzāriyah, AB.

[641]

The first two contending parties (that will come) before God on the day of resurrection will be two neighbours. —'Uqbah b. 'Āmir, AḤ.

[642]

'By God ! he believes not,' the Prophet repeated thrice. 'And who believes not ?' it was asked. He said, 'He whose neighbours are not secure from the calamities (inflicted by him).'

—Abū-Hurayrah, BU : MU.

[643]

He shall not enter paradise whose neighbours are not secure from the calamities (inflicted by him).

—Aas, BU ; Abū-Hurayrah, BU: MU.

[644]

Gabriel (the angel of revelation) failed not to enjoin upon me the duty of neighbours towards one another, so-much-so that I imagined that God was also going to appoint the neighbours as heirs of the deceased.

—'Ā'ishah, BU: MU: AB: TI ; Ibni 'Umar, BU: MU.

[645]

A man said, 'O Prophet of God ! how am I to know when I do (a thing), whether it be good or evil?' The Prophet said, 'When thou dost hear thy neighbours say, "Thou hast done good," thou has done good ; and when thou dost hear them say, "Thou

hast done evil," thou hast done evil.'

—Ibni Mas'ūd, IB.

[646]

A man said, 'O Prophet of God ! such-and-such a woman is reputed for her frequent prayers and fastings and almsgivings, but she offends her neighbours by her tongue.' The Prophet said, 'She will be in the fire (of hell).' The man said, 'Such-and-such a woman is reputed less for her fastings and almsgivings and prayers, and she gives but little in ṣadaqah,* but she does not offend her neighbours by her tongue.' The Prophet said, 'She will be in paradise.' —Abū-Hurayrah, AḤ : BA.

[647]

Ye people ! there is no oath in Islām which was no oath in (the days of) Ignorance, and verily Islām only adds to it a severity. —'Amrū b. Shu'ayb, AB.

[648]

Whoso takes an enforced oath falsely, let him find his seat in the fire (of hell).

—'Imrān b. Ḥuṣayn, AB.

[649]

Whoso takes an oath (for something), and then sees good otherwise, let him make his oath void, and do that which is better.

—Abū-Hurayrah, MU : TI : MA.

[650]

The Prophet heard 'Umar swearing by his father, and said, 'Verily God forbids you to swear by

your forefathers; and whoso would swear, let him swear by God the Most High, or keep quiet.'

—Ibni 'Umar, BU : MU : AB : TI : NA. MĀ.

[651]

Whoso takes an oath against the substance of a Muslim man without right, shall meet God, and He will be angry with him.

—Ibni Mas'ūd, BU : MU : TI : AB.

[652]

Whoso takes out the right of a Muslim man by swearing (falsely), God will disallow paradise to him, and force him into the fire (of hell). They said, 'And though it be a small thing ?' 'Although it be the lopped off branch of a thorny tree,' said the Prophet.

—Iyas b. Tha'labah al-Ḥārithīy, MU : NA : MA.

[653]

God is more worthy that men should be ashamed of Him rather than of other men.

—Bahz b. Ḥakīm, AB : TI.

[654]

No obedience is (due) to a creature in respect of a sin against the Creator. —Nawās b. Sim'ān, BG.

[655]

There is no obedience due to sinful commands: obedience is only in regard to what is reasonable.

—'Alīy, BU : MU.

[656]

A Mujāhid* is he who does Jihād* with his own

self in obeying God; and a Muhājir* is he who flies (all) crimes and sins. —Fuḍālah, BA.

[657]

A Muhājir* is he who flees what God has forbidden. —Ibni 'Amrū b. al-'Āṣ, BU : MU : AB : NA.

[658]

A man delivered a homily, and said, 'Whoso obeys God and His apostle goes aright, and whoso rebels against them both is seduced.' The Prophet said, 'Thou art a bad speaker; say thou, 'And whoso rebels against God and His apostle is seduced.'

—'Adīy b. Ḥātim, MU : AB : NA.

[659]

Say not, 'What God and so-and-so please;' but say, 'What God pleases and then so-and-so pleases.'

—Ḥudhayfah, AB.

[660]

Whoso is solicitous for the pleasure of God amidst the wrath of men, God will suffice him against the victuals of men; and whoso is solicitous for the pleasure of men amidst the wrath of God, God will give him into the charge of men. —Mu'āwiyah, TI.

[661]

O young man ! guard (thyself), God will keep thee safe ; keep (His commandments), and thou shalt find Him before thee ; know God in affluence, He will know thee in distress ; when thou askest, ask of God ; and when thou askest help, ask help of God ; for, verily, if (all) creatures unite to benefit

thee in anything which God does not decree for thee, they have no power over that ; and if they unite to injure thee in anything which God does not decree for thee, they have no power over that ; pens are dried, and scrolls have been rolled up ; and if thou art able to work for God with pleasure in the certainty, then work on ; and if thou art not able, then verily there is much good in patiently bearing what thou art averse to ; and know that verily with patience there is help, and that with sorrow there is joy, and that with difficulty comes ease.

—Ibni 'Abbās, TI : AḤ : RA.

[662]

He is not of us who is not merciful to our younger people, nor honours the old among us.

—Anas, TI.

[663]

No young man honours an old man because of his age, but God will also make others honour him in his age. —Anas, TI.

[664]

Seize the five opportunities before the five (calamities) : thy youth before thy weakness from old age ; thy health before thy sickness : thy affluence before thy poverty ; thy leisure before thy business ; thy life before thy death.'

—'Amrū b. Maymūn al-Audīy, TI.

[665]

Verily, God has ordained certain ordinances : lose not sight thereof ; and He has prescribed certain

bounds : transgress not these ; and He has forbidden certain things : draw not near to them ; and He has left certain things (without mentioning them), not that He has forgotten them : wrangle not therein.

—Abū-Tha'labah Khushanniy, RA.

[666]

A man complained to the Prophet of his own hard-heartedness. The Prophet said, 'Stroke the head of the orphan, and feed the poor.'

—Abū-Hurayrah, AḤ.

[667]

I and he who takes charge of an orphan, whether his own or of others, shall be in paradise like this—pointing with his forefinger and the middle finger leaving but little space between the two.

—Sahi b. Sa'd, BU : AB : TI.

[668]

Whoso takes an orphan from among the Muslims, to feed him and to give him drink, God will certainly make him enter into paradise, unless he has committed a sin which shall not be pardoned.

—Ibni 'Abdās, TI.

[669]

Whoso strokes the head of an orphan, not stroking it but for God, shall have merits for each of the heirs over which his hand passes ; and whoso does good to an orphan-girl or to an orphan-boy who is with him, I and he shall be in paradise like these two—putting together his two fingers.

—Abū-Umāmah, TI: AḤ.

[670]

The best house of the Muslims is the house in which there is an orphan who is best dealt with, and the worst house of the Muslims is the house in which an orphan is badly dealth with.

—Abū-Hurāyrah, IB.

[671]

'Whoso receives an orphan hospitably, entertaining him with his food and his drink, God will certainly give him paradise unless he has committed a sin which is not pardoned ; and whoso brings up three daughters or like them three sisters, and gives them a liberal education, and is merciful to them, so that God makes them independent, God will certainly give him paradise.' A man said, 'O Propet of God ! and what if they are two ?' The Prophet said, 'Although they be two or even one.'

—Ibni 'Abbās, BG.

[672]

Paradise is nearer to one of you than the noose of your sandals ; and the fire (of hell) likewise.

—Ibni Mas'ūd, BU.

[673]

God says : 'I have prepared for My servants the righteous what no eye has seen, nor has ear heard, nor has it occurred into the heart of man (to conceive)., —Abū-Hurayrah, BU : MU.

[674]

God said to paradise, 'Thou art only My mercy :

I will show mercy by thee to him whom I please of My servants;' and He said to the fire (of hell), 'Thou art only My torment : I will torment by thee whom I please of My servants.' —Abū-Hurayrah, BU : MU.

[675]

The prophets shall be in paradise, and those who bear witness (to the truth)[1] shall be in paradise, and the children shall be in paradise, and the female children who have been buried alive shall be in paradise. —Abū-Mālik al-Ash'ariy, AB.

[676]

The parent is the central gate of paradise ; if thou please, destroy the gate or preserve the same.
—Abū-Dardā, TI.

[677]

A man said, 'O Prophet of God ! what are the rights of parents over their children ?' He said, 'They are thy paradise and thy hell.'
—Abū-Umāmah, IB.

[678]

The pleasure of God is in the pleasure of the parent and the displeasure of God is in the displeasure of the parent. —Ibni 'Umar, TI.

[679]

'May his nose be rubbed in the dirt !' the Prophet repeated thrice. It was said, 'Whose nose ?' The Prophet said, 'His who finds his parents or any one of them in old age, and yet enters not into

1. Or, martyrs.

paradise (by being dutiful to them).'

—Abū-Hurayrah, MU : TI

[680]

Verily, the best of all goodness is that a man show kindness to the people who bore love to his parent after he or she is gone.

—Ibni 'Umar, MU : AB : TI.

[681]

God pardons any sin which He pleases except disobedience to parents ; and verily He hurries on (the punishment of those who do it) in this life (even) before (their) death. —Abū-Bakarah, BA.

[682]

I said, 'O Prophet of God ! whom should I be (specially) good to ?' The Prophet said, 'To thy mother.' This he repeated thrice. 'Then,' said the Prophet, 'to thy father, then to him who is near of kin, one after the other.'

—Bahz b. Ḥakīm, from his father, who reports it from his grandfather Mu'āwiyah b. Ḥaydat al-Qus͟hayrīy, AB : TI

[683]

A man came and said, 'O Prophet of God ! who is the most worthy among men to be associated with kindness !' The Prophet said, 'Thy mother.' This he repeated thrice ; 'then,' he said 'thy father.'

—Abū-Hurayrah, BU : MU.

[684]

A man came to the Prophet, and said, I have

fallen into a great sin ; will (my) repentance avail me ?' The Prophet said, 'Is thy mother (living) ?' He said, 'No.' The Prophet said, 'Is there a sister of (thy) mother (living) ?' He said, 'Yes.' 'Then,' said the Prophet, 'be good to her.' —Ibni 'Umar, TI.

[685]

The sister of a mother is in the place of a mother. —Barā' b. 'Āzib, TI.

[686]

A man came, and said, 'O Prophet of God ! I desire to do battle (for the cause of God), and I have come to consult thee.' The Prophet said, 'Is thy mother (living) ?' The man said, 'Yes.' The Prophet said, 'Then attend upon her, for, verily, paradise is near her feet. —Mu'āwīyah b. Jāhīmah, NA.

[687]

A man from among the people of Yaman fled to the Prophet of God. The Prophet said, '(Who) are thy (people) in Yaman ?' He said, 'My parents.' The Prophet said, 'Have thy given thee permission ?' He said, 'No.' 'Then,' said the Prophet, 'go back to them, and ask permission of them : and if both give thee permission, then do Jihād, otherwise be dutiful to them both.' —Abū-Sa'īd, AB.

[688]

Another man (who had come to the Prophet with a similar purpose) said, 'I have left my parents weeping.' The Prophet said, 'Go back to them, and make them both laugh, even as thou hast made them weep.' —Ibni 'Amrū b. al-'Āṣ, AB : NA.

[689]

A man asked permission of the Prophet (to take part) in a Jihād. The Prophet asked, 'Are thy parents living ?' He said, 'Yes.' The Prophet said, 'Then go, and do Jihād (strive hard) for them.'

—Ibni 'Amrū b. al-'Āṣ, BU : MU : AB : TI : NA.

[690]

A man came, and said, 'O Prophet of God ! I would engage with thee to fly (may country for the sake of religion) and to do Jihād,* and I seek reward from God (alone).' 'Is any one of thy parents living ?' asked the Prophet. 'Yes.' the man said, 'both of them are living.' The Prophet said, 'Wouldst thou then have (thy) reward from God ?' He said, 'Yes'. 'Then,' said the Prophet, 'go back to thy parents, and associate kindly with them.'

—Ibni 'Amrū b. al-'Āṣ, MU.

[691]

I saw the Prophet distributing meat in Ji'rānah, when a woman came up to him, and he spread his mantle for her, and she sat upon it. I said, 'Who is she ?' They said, 'She is the Prophet's mother who gave him suck.' —Abū-Ṭufayl, AB.

[692]

My mother came to me (to see me) while she was yet of those who joined (other gods with God). Then I asked for the decision of the Prophet of God, saying, 'My mother is come to (see) me, although she is averse (to our faith) ; should I then show affection to my mother ?' The Prophet said, 'Yes,

thou must show affection to thy mother.'

—Asmā', daughter of Abū-Bakr, BU : MU : AB.

[693]

A man said, 'O Prophet of God ! I have wealth and children, and my father is in want of my wealth.' The Prophet said, 'Both thou and thy wealth are of thy father.' 'Verily, your children are the best (part) of your earnings ; so eat of the earnings of your children.'

—Ibni 'Amrū b. al-'Āṣ, AB.

[694]

No child can repay his parent better than he who finds him (a captive in the hands of another) and then buys him off and sets him free).

—Abū-Hurayrah, MU : AB : TI.

[695]

A man of the tribe of Salamah came to the Prophet, and said, 'O Prophet of God ! can I still do any good to my parents after they are dead ?' He said, 'Yes ; by prayers for them, and asking pardon for them, and fulfilling their covenants after them, and regarding the ties of blood in respect of those who are only related through them, and by honouring their true friends.'

—Abū-Usayd Mālik b. Rābī'ah a's-Sā'idīy, AB : IB.

[696]

The best of you is he who wards off evil from his race, so long as he does not sin.

—Surāqah b. Mālik b. Ja'shum, AB.

[697]

I said, 'O Prophet of God ! what is patriotism ?' The Prophet said, 'That thou assist thy people in spite of (their) wrongdoing.

—Wat͟hilah b. al-Asqa', AB.

[698]

I said, 'O Prophet of God ! is it (part) of patriotism that a man loves his people ?' The Prophet said, 'No ; but it is (part) of patriotism that a man help his people in spite of (their) wrongdoing.'

—'Ubādah b. Kat͟hīr a'sh-Shāmīy, from Fusaylah, from her father, IB : AḤ.

[699]

He is not of us who calls (men) to patriotism, and he is not of us who fights for potriotism, and he is not of us who dies for patriotism.

—Jubayr b. Muṭ'im, AB.

[700]

Do not give credit to the people of the book, nor yet call them liars, but say ye, 'We believe in God, and what has been sent down to us, and what has been sent down to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus, and what was given to the (other) prophets from their Lord—we make no distinction between any of them—and to Him we submit.[1]

Abū-Hurayrah, BU.

[701]

Birth is wealth, and beneficence is piety.

—Samurah, TI.

1 Qur'ān, S. 2 136.

[702]

Fear God wherever thou art ; follow an evil action by a good action : it will blot it, and meet men with a good character. —Abū-Dharr, TI.

[703]

Thou art not good, O Abū-Dharr ! because of (thy) red or black complexion, but thou art more excellent because of (thy) piety. —Abū-Dharr, AḤ.

[704]

'Verily, God looks not to your figures, nor to your bodies, but He looks into your hearts and to your works of piety.' Then pointing to his breast, the Prophet said, 'Herein lies piety.' This he repeated thrice. —Abū-Hurayrah, BU : MU : AB : TI : MĀ.

[705]

No servant (of God) reaches to piety until he leaves aside that about which there is no prohibition, for fear of this being doubtful.

—Aṭīyyah a'.s-Sā'idīy, TI.

[706]

'Which people are the most honourable ?' it was asked of the Prophet. 'The most honourable of them, in the sight of God, is the most pious of them,' was the Prophet's reply. —Abū-Hurayrah, BU : MU

[707]

God says : 'O son of man ! be thou at leisure for My service : I will fill thy breast with independence, and I will make up thy poverty ; and if thou do (it) not, I will fill thy hands with business, and will

not make up thy poverty. —Abū-Hurayrah, IB : AḤ

[708]

When the Prophet sent me to Yaman, he came out with me to enjoin upon me (my duties). I was riding and he walked with my saddle-beast. When he had done, he said, 'O Muādh ! it may be that thou shalt not meet me after this my year, and it may be that thou wilt pass by this my Mosque and my grave.' Whereupon I wept sorrowfully at the separation of the Prophet. The Prophet turned his face to al-Madīnah, and said, 'Verily, the nearest to me, among men are the pious, whoever they be, and wherever they be.' —Mu'ādh b. Jabal TI : AḤ.

[709]

The Prophet loved to pray in the garden.

—Mu'ādh b. Jabal, TI : AḤ.

[710]

The earth, all of it, is a place of worship except the grave-yards and baths.

—Abū-Sa'īd al-Khudrīy, AB : TI : DĀ.

[711]

All earth is made a place of prayer for me, and (equally) pure : any man of my people may pray anywhere he finds the time of prayer.

Jābir, NA. *cf.* Abū-Dharr, BU : MU.

[712]

The most beloved of all soil in the sight of God, are the places of worship ; and the worst of all soil, in the sight of God, are the market-places.

—Abū-Hurayrah, MU.

[713]

Say a part of your prayer in your homes.
—Ibni 'Umar, BU : MU : AB : TI : NA.

[714]

Say your prayers in your houses, and make not these (your) graves. —Ibni 'Umar, BU : MU.

[715]

Whoso comes to this my place of prayer, let him not come but for good works which he may learn or which he may teach ; for he will be in the grade of the Mujāhid* in the service of God, and whoso comes for a purpose beside that, he will be in the grade of a man who looks for provisions besides this.
—Abū-Hurayrah, IB : BA.

[716]

When any of your women ask leave of you to (go) to the place of worship, do not hinder her.
—Ibni 'Umar, BU : MU : AB : MĀ.

[717]

When ye hear of plague in any part of the land, go not into it ; and if it happens to be raging in a part of the land while ye are in it, then go not out thereform. —Usāmah, BU : MU : TI : MĀ.

[718]

We were with the Prophet in a gathering, when he said, 'Do ye not pledge with me that ye shall not join anything with God, nor steal, nor commit adultery, nor kill a being which God has forbidden unless by right, nor come with a calumny which ye

have invented between your hands and your feet, nor rebel against me in what shall be reasonable ?' They said, 'Yes.' The Prophet said, 'Whoso then among you shall fulfil it, his reward (devolves) upon God the Most High.'

—'Ubādah b. a'ṣ-Ṣāmit, BU : MU : TI : NA.

[719]

O 'Ā'ishah ! turn not the poor away (from thy door) without giving him something, although it be a date. O 'Ā'ishah ! love the poor, and let them come near thee ; God will bring thee nearer to Himself on the day of resurrection. —Anas, TI.

[720]

He who strives for the (well-being of) poor widows and the poor, is like him who strives in the cause of God, or like him who fasts all day and stands up (to pray) all night.

—Safwān b. Sulaym, MU : AB : MĀ.

[721]

He who endeavours (to relieve) the needy, the desolate, and the poor, is as one who endeavours in the service of God, is as one who stands up (to pray all night) and does not relax and rest, and as one who fasts and breaks (it) not.'

—Abū Hurayrah, BU : MU.

[722]

He is not a poor man who goes about for a mouthful or two of food or a few dried date, but he is the poor man who finds not wherewith to make himself independent, nor is he understood (to be so) in order that people might give him alms, nor does he

stand begging of men.

—Abū Hurayrah, BU : MU : AB : NA : MĀ.

[723]

The Prophet sent Mu'adh as a governor to Yaman, saying, 'Thou shalt go to the people of the book, and the first thing to which thou shouldst invite them is the service of God ; and when they have known God, then inform them that God has enjoined upon them to give alms (zakāt), which shall be taken from the rich among then and returned to the poor among them ; and when they obey that (commandment), then take from them. And fear the prayer of the wronged, for verily there is no veil between him and God.

—Ibni 'Abbās, BU : MU : AB : TI : NA.

[724]

The worst of feasts are the marriage feasts in which the rich are invited and the poor left out.

A'raj, BU : MU : AB : MĀ.

[725]

Calling (upon God) is prayer.

—Nu'mān b. Bashīr, TI : AB : NA : IB : AḤ.

[726]

Let every one of you ask of his Lord all that he wants.

—Anas, TI.

[727]

A man came to the Prophet begging of him a rule of conduct. The Prophet said, 'When thou standest up to pray, pray the prayer of him who has taken leave (of all), and speak not a word which

thou mayest have to repent of to-morrow, and gather despair in regard to what is in the hands of men.'

—Abū-Ayyūb al-Anṣārīy, AḤ.

[728]

Ask forgiveness and security of God; for, verily, none has been given anything better than security after certainty (of faith). —Abū-Bakr, TI : IB

[729]

Ask, and thou shalt be given it ; ask, and thou shalt be given it. —Ibni Mas'ūd, TI.

[730]

The leaving off of prayer (makes the difference) between infidelity and faith. —Jābir, TI.

[731]

The leaving off of prayer (makes the difference) between man and polytheism. —Jābir, MU : AB.

[732]

Between the servant (of God) and infidelity stands the leaving off of prayer.

—Jābir, MU : AB : TI.

[733]

The covenant which is between us and the infidels is prayer ; whoso then leaves it, he (truly) disbelieves. —Buraydah, TI : NA : IB : AḤ.

[734]

The key of paradise is prayer, and the key of prayer is cleanliness. —Jābir, AḤ.

[735]

God does not accept a prayer without purity, nor a Ṣadaqah* out of embezzled money.

—Ibni 'Umar, MU : TI.

[736]

Verily, prayer profits because of what it brings down, and what it does not bring down. Enjoin prayer upon yourselves, O servants of God !

—Ibni 'Umar, TI ; Mu'ādh b. Jabal, AH.

[737]

Shall I inform you of a work will raise you to degrees of excellance, and will purify you in the sight of your King, and is better for you than the giving of coins and gold, and is better for you than that ye meet your enemies and strike off their necks ?—It is the remembrance of God. —Abū-Dardā, TI : MA.

[738]

No prayer of a servant of God is unanswered so long as he prays not for sin or to cut off the ties of kinship. —Abū-Hurayrah, MU.

[739]

Your Lord is bashful and mighty : He is ashamed of (His) servant when he lifts up his hands (in prayer) to Him to return them empty.

—Salmān, TI : AB : BA.

[740]

Ask God of High grace ; for verily God loves that He should be asked ; and the best of prayers is persevering patiently for its fulfilment.

—Ibni Mas'ūd, TI.

[741]

God does not cease to come up to a servant (of His) while he is at his prayer so long as he does not turn his attention otherwise ; then does God withdraw and turn aside. —Abū-Dharr, AB : NA

[742]

Keep ye straight on, although ye shall by no means compute exactly ; and know that the best of your works is prayer.

—Thaubān, IB : MĀ : AḤ : DA.

[743]

Call upon God being also certain of (His) response, and know that God responds not to the call of a negligent, careless heart.

—Abū-Hurayrah, TI.

[744]

When one of you prays, let him not say, 'O God ! pardon me if Thou please ; have mercy upon me if Thou please ; give me provision if Thou please ;' but let him carry firmly in his mind (what he asks), and let him be most eager, for verily God does not make much of a thing which He grants.

—Abū-Hurayrah, MU.

[745]

I said, 'O Apostle of God ! give us permission in regard to castration.' He said, 'He is not of us who castrates or is castrated ; verily the castration of my people is to fast.' I said, 'Then give us permission in regard to monasticism.' He said, 'The monasticism of my people is to sit in places of worship waiting for prayers.' —'Uthmān b. Maz'ūn, BG.

[746]

Three prayers are answered—there is no doubt therein ; the prayer of a parent ; the prayer of a wayfarer ; and the prayer of a wronged person.

—Abū-Hurayrah, TI : AB : IB.

[747]

There is no Muslim servant (of God) who prays for his brother behind his back, in secret, but the angels say, 'Amen ! and thou shalt also have the like.' —Abū-Dardā', AB.

[748]

Pray not against yourselves, nor pray against your children, nor pray against your servants, nor pray against your wealth. —Jābir, AB.

[749]

Whoso prays against him who has wronged him, he has already avenged himself. —'Ā'ishah, TI.

[750]

The Prophet announced to the people the death of Negus (Christian King of Abyssinia) on the day on which he died, and went out with them to the place of prayer, and made them stand in rows, and offered a short prayer (for him).

—Abū-Hurayrah, BU : MU.

[751]

Verily, there is employment enough in prayer.

—Ibni Mas'ūd, BU : MU : AB : NA.

[752]

It is not right for men to talk in prayer ; it is only commemorating the name of God and magnifying Him and reciting the Qur'ān.

—Mu'āwiyah b. al-Ḥakam, MU : AB : NA.

[753]

Verily, neglect of duty is not chargeable during sleep : neglect is only chargeable while awake ; so when one of you forgets his prayer, let him say it at the time when he remembers it.

—Abū-Qatādah, AB.

[754]

I heard the Prophet say that no prayer (is allowed) when the food is present (which the man is going to take), nor when one feels a call of nature.

—'Abdū'llāh b. Muḥammad b. Abū-Bakr, from 'Ā'ishah. MU : AB.

[755]

When any one of you feels sleepy while praying, let him sleep, so that his slumber go off from him.

—'Ā'ishah, BU : MU : AB : TI : NA : MA.

[756]

Nothing renders a (true) prayer void.

—Abū-Sa'id, BU : MU : AB : NA : MA.

[757]

O Ṣafwān ! pray whatever time thou wakest up.

—Abū-Sā'īd, AB.

[758]

My father said that the Prophet of God taught

him religion, and in the course thereof taught him to keep watch at the five prayers. My father said, 'During these hours I have long employment, so bid me do a thing which when I perform I may have done my all.' The Prophet said, 'Keep watch at two times of prayer.' He did not quite understand this, so he said again, 'And what are the two times ?, The Prophet said, 'A prayer before the rising of the sun, and a prayer before the setting thereof.'

—'Abdu'llāh b. Fuḍālah, AB.

[759]

I have seen the Prophet praying in a flat posture.

—'Ā'ishah, NA.

[760]

Pray standing ; and if thou art not able, then (do it) sitting ; and if thou art not able (to do this either), then (do it) lying upon the sides.

—'Umar b. al-Ḥuṣayn, BU : AB : T I : NA.

[761]

The Prophet prayed also with Umāmah, a daughter of his daughter Zaynab, in his lap.

—Abū-Qatādah, BU : MU : AB : AN : MA.

[762]

The Prophet came on a visit to us at our place and we had a slut and a she-ass. The Prophet said his prayer of 'Aṣr* while these both lay before him.

—Faḍl b. 'Abbās, AB : NA.

[763]

O God ! I beg of Thee guidance and piety and

chastity and independence.

—'Abdu'llāh b. Mas'ūd, MU.

[764]

O God ! I beg of Thee a useful knowledge, an acceptable work, and a good provision.

—Ummi Salamah, IB : BA : AḤ.

[765]

O God ! give us good in this world, and good in the hereafter, and save us from the torment of the fire (of hell). —Anas, BU: MU.

[766]

O God ! I beg of Thee health, and chastity, and faith, and a good character, and pleasure in (Thy) decree. —'Abdu'llāh b. 'Amrū, BA.

[767]

O God ! make me be most thankful to Thee, and to remember Thee much, and that I may follow Thy counsel, and keep Thy commandments.

—Abū-Hurayrah, TI.

[768]

When a man accepted Islām, the Prophet would teach him prayers, and bid him pray in these words : 'O God ! pardon me, and have mercy upon me, and guide me, and keep me safe.'

—Abū-Mālik al-Ashja'iy, MU.

[769]

Verily, the hearts of the childern of Man are, all of them, between two of the fingers of the (God of) Mercy even as one heart : He turns them as He

pleases. O God who turnest about the hearts (of men) ! turn our hearts so as to obey Thee.

—'Abdu'llāh b. 'Amrū, MU.

[770]

O God ! make my inside better than my outside, and make my outside (also) righteous. O God ! I beg of Thee righteousness in what Thou givest to men, namely, family and wealth and children, that they may not lead (me) astray, nor do Thou lead me astray. —'Umar, TI.

[771]

O God ! purify my heart from (all) hypocrisy, and my work from (all) show, and my tongue from (all) falsehood, and my eyes from (all) deception ; for verily Thou knowest the deceitful of eyes and what (men's) breasts do hide. —Ummi Ma'bad, BA.

[772]

O God ! let me profit by what Thou hast taught me, and teach me what would profit me, and give me increase in knowledge. Praise to God in all conditions (of life) ! I betake me to God from the state of the people of the fire (of hell). —Abū-Hurayrah, TI: IB.

[773]

O God ! mend for me my religion which is the protection of my affairs ; and mend for me my world in which I have my subsistence ; and mend my hereafter to which is my return, and make my life a (cause of) increase to me of all good things, and make (my) death a (cause of) repose from all evil.

—Abū-Hurayrah, MU.

[774]

O God ! grant me Thy love and the love of him whose love would profit me in Thy sight. O God ! make what I love, out of that which Thou hast provided me, my power in respect of what Thou lovest. O God ! make what Thou hast taken away from me, out of what I loved, (a cause of) my lei-ure for what Thou dost love.

—'Abdu'llāh b. Yazīd al Khaṭmīy, TI.

[775]

O God ! by Thy knowledge of the secret, and by Thy power over the creation, let me live so long as Thou knowest life better for me, and let me die when Thou knowest death better for me. O God ! I beg of thee thy fear in secret and in public, and I beg of thee the speaking of truth amidst pleasure and anger ; and I beg of Thee an excellent way in poverty and affluence ; and I beg of Thee a pleasure that fails not ; and I beg of Thee a joy of the eyes that never ends, and I beg of Thee pleasure in (Thy) decree ; and I beg of Thee repose in life after death, and I beg of Thee the delight of looking at Thy Face, and a passionate love to meet Thee without adversity to afflict (me), or a trial that may lead (me) astray. O God ! adorn us with the adornment of faith, and make us, guides, being (also) rightly-guided.

—'Aṭā' b. a's-Sa'ib, NA.

[776]

O God ! grant us a portion of Thy fear whereby Thou mayest intervene between ourselves and our rebellion against Thee, and Thy obedience by which

Thou mayest make me reach Thy paradise, and the certainty (of faith) whereby Thou mayest make light to us the calamities of this world, and give us to enjoy by our hearing and our sight and our power so long as Thou keepest us alive, and make this state to succeed us, and appoint our revenge against those who wrong us, and help us against those who are at enmity with us, and put us not into calamities affecting our religion, and make not this world our greatest sorrow, nor the amount of our knowledge ; and put him not in authority over us who has mercy upon us. —Ibni 'Umar, TI.

[777]

When the Prophet stood up to pray, he would say : 'I turn my face as a Hanīf* to Him who originated the heavens and the earth, and I am not of those who join (other gods with God) ; verily my prayers and my devotion and my life and my death are of God, the Lord of all the world, who has no partner ; and that am I commanded ; and I am (one) of the Muslims. O God ! Thou art our King : there is no God but Thou. Thou art my Lord, and I am Thy servant. I have wronged my own soul, and I confess my sin : so pardon me all my sins ; verily, none but Thou can pardon sins. Guide me to be the best character : none but Thou can guide to the best thereof ; none but Thou can turn aside from me the evil thereof. I am here and at Thy service. All good is in Thy hands, and evil is not attributable to Thee. I am from Thee, and (will return) to Thee. Glory to Thee, and to Thee is (all) greatness. I ask pardon of Thee, and I turn to Thee (in penitence).'

And when he bowed in prayer, he said : 'O God !

to Thee I bow, and in Thee I believe, and to Thee I submit. My hearing and my sight, my marrow and my bone, and my muscles, are (all) humbled before Thee.'

And when he raised his head, he would say : 'O God our Lord ! to Thee be praise that may fill the heavens and the earth and (all) that is between them, and that may fill anything which Thou mayest be pleased (to create) after (this).'

And when he prostrated, he would say : 'O God ! I adore Thee, and in Thee I believe, and to Thee I submit : my face adores Him who created it and formed it, and cut open (into it) its hearing and its sight Glory to God the best of (all) creators !'

Then he would conclude his prayer thus : 'O God ! pardon me what has gone before and what, may come after, and what I may have hidden and what I may have done in public, and what I may have been extravagant at, and what Thou knowest (in me) better than myself. Thou art the First and the Last. There is no God but Thou !' —'Alīy, MU.

[778]

The following is a prayer of the Prophet which he said over a bier : 'O God ! pardon him and have mercy upon him, and keep him safe, and forgive him, and honour his entertainment, and make his entrance easy, and wash him with water and ice and hail, and cleanse him from (all) faults like as we cleanse white clothes of (all) pollution ; and give him in exchange a goodlier abode than his abode (here), and a people better than his people, and fellows better than his fellows (here) ; and make him enter into paradise, and given him refuge from the torment of the grave,

and from the torment of the fire (of hell).'

—'Auf b. Mālik, MU.

[779]

The following is another specimen of the Prophet's prayer over the dead : 'O God ! pardon the living among us and the dead among us, and those who are present of us, and those who are absent of us, and the younger among us, and the elder among us, and the male among us, and the female among us. O God ! he whom Thou makest to live among us, make him to live according to Islām, and he whom Thou dost take away from us, take him away while upon the faith. —Abū-Hurayrah, AB : TI : IB : AḤ ; Ibrāhīm al-As̲h̲halīy, NA.

[780]

The Prophet used to receive present, and also send returns for the same. —'A'is̲h̲ah, BU : AB : TI.

[781]

Send presents to one another, for verily presents take away the grudge of the heart ; and let no neighbour despise the present of his neighbour, be it ever so little. —Abū-Hurayrah, TI.

[782]

Whoso intercedes for any one with an intercession, and also sends presents to him thereon which he accepts—this man has come to a great door of the (many) doors of usury. —Abū-Umāmah, AB.

[783]

He who steps along proudly shall not enter para-

dise ; nor a boaster. —Harithah b. Wahb, AB : BA.

[784]

Whoso wears garments for good fame, God will clothe him with the garment of disgrace.

—Ibni 'Umar, AB.

[785]

God will not look, on the day of resurrection, upon him who wears long robes out of pride.

—Ibni 'Umar, BU : MU : TI : NA : MA.

[786]

God has revealed to me, saying, 'Show humility, so that no one may rise above another, nor pride himself above another. —'Iyaḍ b. Ḥimār, AB.

[787]

God says : Greatness is My garment, and honour My veil, whoso then would rob Me of anything out of these two, I will torment him.

—Abū-Sa'īd and Abû-Hurayrah, MU : AB.

[788]

When my people will walk about proudly, and the children of kings—the children of Persia and Rome—will serve them, God will put their bad men in authority over their best. —Ibni 'Umar, TI.

[789]

Whoever has pride in his heart, of the weight of an atom, shall not enter paradise. A man said, 'But if one like to have good clothes and good shoes ?' The Prophet said, 'God is beautiful, and loves

beauty. Pride is rejecting the truth, and despising men.' —Ibni Mas'ūd, MU : AB : TI.

[790]

This your descent is no cause of reviling any one : all of you are the chidren of Man, near (to one another) as ṣā' to ṣā', which none (of you) fill : no one has any superiority over another unless by virtue of (his) religion and piety It is (evil) enough for man to be impudent, shameless, or miserly.

—'Uqbah b. 'Āmir, Aḥ : BA.

[791]

A beautiful man came to the Prophet, and said, 'I love beauty, and I have been given it as thou seest, so that I do not like that I should be behind any one in respect of (even) that latchet of my shoes. Is that pride, O Prophet of God ?' 'No,' said the Prophet, 'but to rejcet the truth, and despise men is pride.'

—Abū-Hurayrah, AB.

[792]

Let all people who boast of their forefathers who are dead, desist; they will only, be coals of hell-(fire), or they will become more disgraceful in the sight of God than a black-beetle which rolls on filth by its nose. Verily, God has now taken away from you the vainglory of (the days of) Ignorance, and its boasting of forefathers. Man is only a pious Mu'min or a wicked sinner. Mankind are all the children of Adam, and Adam was from dust. —Abū-Hurayrah, TI : AB.

[793]

Whoso looks into the letter of his brother with-

out his permission, he only looks into the fire (of hell into which he shall be thrown). —Ibni 'Abbās, AB.

[794]

Verily, ye are in an age in which he among you who shall abandon one-tenth of what is bidden, will be ruined ; then will come a time when he among them who shall act upon one-tenth of what is bidden, will be saved. —Abū-Hurayrah, TI.

[795]

Verily God loves His servant, the Mu'min, the pure, the chaste, father of a family.

—'Imrān b. Ḥuṣayn, IB.

[796]

'What man is the most excellent ?' it was asked of the Prophet. 'Every clean-hearted, true-tongued man,' said the Prophet. 'We know the true-tongued man, but what is the clean-hearted (man) ?' they said. 'He is the pure, the pious, upon whom there is no sin, and no transgression, and no grudge, and no envy,' was the Prophet's reply.

—'Abdu'llāh b. 'Amrû, IB : BA.

[797]

It is sin enough for thee not to cease quarrelling.

—Ibni 'Abbās, TI.

[798]

The most hateful of men in the sight of God is the most contentious, quarrelsome follow.

—'A'ishah, BU: MU: TI: NA.

[799]

No nation went astray after guidance which they

had unless they were given to dispute (among themselves). —Abū-Umāmah, TI: IB: AḤ.

[800]

The Prophet of God came out to (meet) us while we were disputing about the decree of God, and he was enraged, so that his face reddened as though the seeds of the pomegranate were pressed upon his cheeks, and he said, 'What! have ye been commanded to do this, or was I sent to you with this? Those who were before you perished only because they disputed about this affair. I beseech you, again, I beseech you, not to dispute about it.'

—Abū-Hurayrah, TI; 'Amrū b. Shu'ayb, IB.

[801]

The Prophet of God was sitting in the midst of his companions, when a man rose against Abū-Bakr, and insulted him; but Abū-Bakr turned a deaf ear. The man insulted him a second time, and Abū-Bakr took no heed. He repeated the insult a third time, whereupon Abū-Bakr retorted. Immediately the Prophet of God stood up (to go away). Abū-Bakr said, 'O Prophet of Got! art thou angry with me?' He said, 'No! but an angel had come down from heaven to give him the lie to what he said to thee; but since thou hast retorted the angel is gone away, and now Satan sits (with thee); so I am not going to sit while Satan sits.' —Ibni Musayyab, AB.

[802]

Learn the Qurā'n, and teach men the same; for verily I am only a man who shall be taken away (from among you). —Ibni Mas'ūd, DA : DQ.

[803]

The Qur'ān came down under five heads : lawful, unlawful, plain, figurative and parabolical ; then boserve as lawful what is lawful, and forbid what is unlawful, and act upon the plain injunctions, and believe in the figurative, and take example from the parables. —Abū-Hurayrah, AB.

[804]

Verily, God will raise up for this people, at the beginning of every hundred years, one who will renew for them their religion. —Abū Hurayrah, AB.

[805]

The Prophet loved an action which could be performed regularly, although it were little.
—Ummi Salamah, NA.

[806]

A man said to the Prophet, 'Should I tie up the legs of (my) camel and then rely (upon God), or should I leave it free, and then rely (upon God to take care of it) ?' The Prophet said, 'Tie up its legs, and then rely (upon God).' —Anas, TI.

[807]

Religion is sincere admonition.
—Abū-Hurayrah, TI ; Tamīm a'd-Dārīy, MU: AB: NA.

[808]

I said, 'O Prophet of God ! what was in the pages of Abraham and Moses ?' He said, 'It was all admonition : I wonder that one should be sure of death and yet exult ; I wonder how one sure of the fire (of

hell) can laugh (inordinately) ; I wonder that one should see the world and the vicissitudes of its people, and yet feel secure therein ; I wonder that one should be sure of the destiny of life and yet worry himself ;—I wonder that one should be sure of the account (he will have to render before God) and yet not work (good).'

—Abū-Dharr, RA.

[809]

O Abū-Dharr ! be on thy guard against weakness ;—and I love for thee what I love for myself : never judge between two men, and never take charge of the substance of orphans. —Abū-Dharr, AB : NA.

[810]

By God ! if you had known what I know, ye would surely laugh little and weep much, and not enjoy the society of women on carpets, and ye would surely go out into the mountains crying to God.

—Abū-Dharr, TI.

[811]

The Prophet of God stroked upon my shoulders with his hands, and said, "Thou shalt fare well, O Qudaym ! when thou art dead, for thou hast not been a governor or a secretary or a lieutenant.'

—Miqdām b. Ma'dīkarib, AB.

[812]

A man shall be asked concerning five (things) on the day of resurrection : concerning his life, how he spent it ; concerning his youth, how he grew old ; concerning his wealth, whence he acquired it and in what (way) he spent it ; and what was it that he did in with the knowledge that he had. —Ibni Mas'ūd, TI.

[813]

I said, 'O Propet of God ! why does thou not appoint me an officer ?' The Prophet stroked his hands upon my shoulders, and said, 'O Abû-Dharr ! thou art a weak man, and this is a trust ; and verily on the day of resurrection it shall be a (cause of) disgrace and contrition, except to him who has held it as it ought to be held, and has fulfilled it as it was his duty to fulfil.' —Abû-Dharr, MU : AB.

[814]

I went to the Prophet in company with two of my nephews : one of them said, 'O Prophet of God ! appoint us (governors) over a part of what God has given thee to rule.' The other also said the same thing. Whereupon the Prophet said, 'By God ! I do not appoint him an officer who asks for it, or any one who covets it.' —Abû-Musa, BU : MU : AB : NA.

[815]

Take care ! each of you is a governor, and each of you shall be asked concerning his subjects : a leader is governor over (his) people, and he shall be asked concerning his subjects ; and a man is governor over the people of his house, and he shall be asked concerning his subjects ; and a woman is governess over the house of her husband, and over his children, and she shall be asked concerning them ; and the slave of a man is governor over the substance of his master, and he shall be asked concerning it. Take care, then, each of you is a governor, and each of you shall be asked concerning his subjects.

—Ibni 'Umar, BU : MU : AB : TI.

[816]

These three are not be charged with any crime, namely, children until they attain their age (of strength), the sleeping man until he wakes up, and the insane man until he is cured (of his malady).

—Ibni 'Abbās, AB.

[817]

Whoso sets a good example in Islām shall have his own reward and the reward of him who shall act upon it after him, without detracting anything from the latter's rewards ; and whoso sets a bad example in Islām, its burden shall lie upon him as also the burden of him who shall act upon it after him, without detracting anything from the latter's burden.

—Jarīr, MU.

[818]

I never saw the Prophet referred to in any case relating to retaliation but he commanded forgiveness therein. —Anas, AB : NA.

[819]

A case in which a man had killed another was referred to the Prophet. He made the man over to the nearest kinsman of the murdered man ; but the man said, 'I did not desire to kill him.' The Prophet said, 'Take care ! if he speaks the truth, and thou dost kill him, thou wilt enter the fire of hell.' Then the man let him go free.

—Abū-Hurayrah, AB : NA : IB.

[820]

A man came to the Prophet with another man,

and said, 'This man has killed my brother.' The Prophet said, 'Go, and kill Him as he killed thy brother'. The murderer said to the man, 'Fear God, and forgive me, for it would be better for thee in respect of reward, and better for thee and for thy brother on the day of resurrection.' Then the man let him go. Afterwards when the Prophet was told what the murderer had said, he remarked, 'It (retaliation) were better for him than what the murdered man would do to him on the day of resurrection. Then would he say, 'O my Lord ! ask this man why he killed me.' —Buraydah, NA.

[821]

A mad came to the Prophet bringing with him another man whom he had bound in a broad twisted starp, and said, 'O Prophet of God ! this man has killed my brother.' The Prophet said, 'Hast thou killed him?' The man said, 'If he confess it not, I will bring evidence against him.' The man said, 'Yes, I killed him.' The Prophet said, 'And how?' He said, 'He and myself were beating down leaves from a tree, when he abused me and put me into a rage ; so I struck him on his forehead with my axe, and killed him, but I had no desire to kill him.' The Prophet said to him, 'Hast thou anything with which thou mayest pay the blood-money for thyself ?' He said, 'I have no substance except my outer garment and my axe.' The Prophet said, 'Dost thou see any of thy people who will buy thee ?' He said, 'I am the vilest among my people for all that.' Then the Prophet threw towards him his outer garment, saying to the complainant 'Take hold of thy

companion.' Then as the man turned to go, the Prophet said, 'If this man kill him, he will be like him.' Whereupon the man turned back, saying, 'I have heard what thou didst say ; but I only caught him with thy permission.' The Prophet said, 'Dost thou not desire that he should draw upon himself his sin and the sin of thy brother ?' He said, 'Yes, O Prophet of God !' The Prophet said, 'Verily that is like it.' Then the man threw away his outer garment and let him go free.

—Wa'il b. Ḥajar, MU: AB: NA.

[822]

Deception appears not in a people but God (also) casts dread into their hearts, nor adultery spreads among a people but there are numerous deaths also among them, nor do a people stint (their) measure and balance but (their) provision is (also) cut off from them ; and no people rule unjustly but there is also blood-shedding among them ; and no people break their convenant but (their) enemy is (also) placed in authority over them. —Ibni 'Abbās, MĀ.

[823]

Verily, God punishes not the general people for the doings of particular men, until they see wrong-doing in their midst, and having the power to be averse to it, are yet not averse ; and when they do this, God punishes the people in general and in particular. —'Adīy b. 'Adīy al-Kindīy, BG.

[824]

God is good, and He accepts nothing but good works. —Abû-Hurayrah, MU: TI.

[825]

A man said, 'O Prophet of God ! tell me about righteousness.' The Prophet said, '(Righteousness) is that thou serve God even as thou seest Him ; and if thou see Him not, yet verily does He see thee.'

—Yaḥyā b. Ya'mur, BU: MU: TI.

[826]

He who eats things acquired lawfully, and acts according to (my) example, and he from whose mischiefs men are safe, shall enter paradise.

—Abû-Sa'īd-Khudrīy, TI.

[827]

Affairs are of three (kinds) : an affair the truth whereof is evident—follow this ; an affair the wrong whereof is evident—avoid this ; and an affair wherein there is difference (of opinion)—leave it to God.

—Ibni 'Abbās, AḤ.

[828]

Verily, God has enjoined many an injunction, do not then violate it ; and He has forbidden many an unlawful thing, do not then draw near to it ; and He has laid down bounds, do not then transgress them ; and He has been silent upon (many) things, without forgetting (them), do not dispute about them. —Abū-Tha'labah al-Khushanīy, DQ.

[829]

Whoso fears (to do wrong), he has already set out on his journey at nightfall ; and whoso sets out at nightfall, he will reach his station. Know that, verily, the merchandise of God is very costly ; and

verily the merchandise of God is paradise.

Abū-Hurayrah, TI.

[830]

An Arab of the desert came to the Prophet, and said, 'Teach me a work that may make me enter into paradise.' The Prophet said, 'Thou hast asked a great question although thou hast cut short thy speech. Set free (all) breathing beings, and set free the necks (of men from servitude). And love (thy) kinsman who wrongs thee ; and if thou art not able to do that, then feed the hungry and give drink to the thirsty, and bid what is good and forbid what is wrong ; and if thou cannot do that, then withhold thy tongue unless from good.' —Barā b. 'Āzib, BA.

[831]

There are seven people whom God will draw under His own shadow on the day of resurrection, when there will be no shadow except His : a just leader ; a young man who has spent his youth in the service of God ; a man whose heart is suspended in the place of prayer when he goes out of it until he returns to it ; the two men who love each other for the sake of God, uniting thereat and separating thereat ; a man who remembers God alone, his eyes running with tears ; a man whom a woman of birth and beauty attracts, and he says, 'Verily I fear God ;' and a man who gives alms and hides it, so that his left hand knows not what his right hand expends.

—Abū-Hurayrah, BU: MU.

[832]

Shall I tell thee about the gates of (all) right-

eousness ? Fasting is a shield, and almsgiving extinguishes sins even as water extinguishes fire ; and the prayer of a man at midnight (also does the same).

And shall I tell thee about the principal affair, and its pillars, and the height of its principal part ? The principal affair is Islām, and its pillar the prayer, and the height of its principal part the striving one's utmost.

And shall I tell thee about that which governs all that ? (Here the Prophet took hold of his tongue, and said,) 'Withhold thyself from (using) this wrongfully).' I said, 'O Prophet of God ! shall we indeed be caught up for what we speak by it ?' The Prophet said, 'Beware, O Mu'ādh ! for what else throws men into the fire (of hell), upon their faces or upon their noses, but the harvests of their tongues ?'

—Mu'ādh, TI : IB : AḤ.

[833]

The most worthy of man is he who first begins the salutation. —Abū-Umāmah, AB : TI.

[834]

A man must salute his wife and children on entering his house. —Anas, TI.

[835]

The Prophet would pass children and wish them 'Peace !' —Anas, BU: MU.

[836]

The Prophet would pass women and wish them, 'Peace !' —Jarīr, AḤ ; Anas, BU.

[837]

The rider shall salute the man who walks ; the man who walks shall salute the man who is sitting, and the smaller party shall salute the larger party.
—Abū-Hurayrah, BU: MU: TI: AB.

[838]

The Prophet would tell me, 'O my child ! when thou goest into thy family, salute (them), it will be a blessing to thee and to the people of thy house.' —Anas, TI.

[839]

When ye go into (your) houses, salute the people thereof, and when ye go out, take leave of the people thereof by a salutation. —Qatādah, BA.

[840]

'What is salvation ?' they asked of the Prophet. 'Hold thy tongue,' said the Prophet, 'and sit in thy house, and weep over thy sins.'—'Uqbah b. 'Ámir, TI.

[841]

A man came to the Prophet, and said, 'O Prophet of God ! a man comes to me to take away my substance.' The Prophet said, 'Remind him of God !' He said, 'But if he takes no heed ?' The Prophet said, 'Then ask help of those who are about thee.' He said, 'But if there be no Muslims about me ?' 'Then ask the help of the king against him.' 'And if the king be far away from me ?' 'Then fight for thy substance until thou be of the martyrs in the hereafter, or save thy substance.'
—Mukhāriq, NA.

[842]

No one of you has faith until his lusts are subdued to what (teachings) I have brought (him).

—Abdu'llāh b. 'Amrū, NW.

[843]

O Abū-Dharr ! there is no wisdom like organizing, and no abstinence like self-restraint, and no distinction like good manners. —Abū-Dharr BA.

[844]

Mention was made before the Prophet of a man who worshipped (much) and strove after it, and mention was made of a man who guarded himself from sin. The Prophet sasd, 'Weigh not (these) equally with guarding (oneself) from sin.' —Jābir, TI.

[845]

Your servants are your brothers and your stewards : God has placed them under your hands; whoso then has a brother under his hand, let him feed him out of what he eats himself, and let him himself, and let him clothe him out of what he clothes himself ; and compel them not to do a work which will overpower them, and if ye do compel them (to any such work), then assist them in doing the same. —Ma'rūr b. Suwayd, BU: MU: AB: TI.

[846]

When any of your servants comes to one of you with food, if he does not make him sit to dine with him, let him at least give him a mouthful or two thereof ; for, verily, he has stood by its heat and its management. —Abū-Hurayrah, BU: AB: TI.

[847]

Take each other by the hand : all grudges shall go off from you ; and make presents to each other : this will increase love among you, and will take away the deepest hatred. —'Aṭā' al-Khurāsānīy, MU.

[848]

Even the least show (of piety) is associating (others with God).
—'Umar b. al Khaṭṭāb, from Mu'ādh b. Jabal, IB:BA.

[849]

Whoso causes (others) to hear (of his virtues), Gad will disgrace him thereby ; and whose shows (himself) off, God will show (him) down thereby.
—Jundub, BU: MU.

[850]

Whoso makes men hear his work, God will disgrace him thereby within the hearing of His creatures, and will make him contemptible and will belittle him. —'Abdu'llāh b. 'Amrū, BA.

[851]

God says : I am the most independent of (all) partners in partnership : whoso works a work associating with Me any one else then Myself therein, I am clear of him : he is for him for whom he works.
—Abū-Hurayrah, MU.

[852]

He who prays to make a show, does but associate (another God with God), and he who fasts to make a show, does but associate (another God with God), and he who gives alms to make a show, does but

associate (another God with God).

—Shaddād b. Aus, AH.

[853]

Shall I tell you what it is that I fear more for you than the Lying Christ [1]? It is the hidden *shirk** ; that a man should stand up, and pray and lengthen his prayer, for that he sees (another) man looks (to him). —Abū-Sa'id, IB.

[854]

When God will bring together (all) men on the day of resurrection, of which there is no doubt, a crier shall call, (saying), 'Whoso has associated any one in the work which he has done for God, let him demand his recompense from any other than God, for verily God is the most independent of (all) partners in partnerhip. —Abū-Sa'id b. Abū-Faḍālah, AH.

[855]

A time will come over men when nothing will remain of Islām except its name, nor anything of the Qur'ān except its formalities ; their places of worship will be well preserved and in use, while they will (really) be ruined because of their guidance ; their learned men will be the worst of (all) who are under the heaven ; from these will come forth mischief-making, and in them will it settle. —'Alīy, BA.

[856]

The Prophet said, 'I fear for my people the associating (other gods with God) and (their) hidden desires' I said, 'O Prophet of God ! will thy people associate (other gods with God) after thou art gone ?'

He said, 'Yes ; they will not worship the sun, or the moon, or the stone, or the idol, but will make a show of their works, and their hidden desires shall be such that one of them will wake up in the morning fasting, and a desire out of his many desires shall come before him, and he will leave his fasting.'

—Shaddād b. Aus, AH: BA.

[857]

'Seek refuge in God against the Ditch of Sorrows,' said the Prophet. 'And what is the Ditch of Sorrows,' they asked. 'It is a vale in hell from which hell itself seeks refuge to God an hundred times a day.' 'And who shall enter therein ?' 'The reciters of the Qur'ān who make a show of their works,' was the Prophet's reply. —Abū-Hurayrah, TI.

[858]

The Prophet mentioned something (of strife and bloodshed), and said, 'That will be at the time when knowledge will depart (from you).' I said, 'O Prophet of God ! and how will knowledge depart (from us), when we read the Qur'ān. and make our children read it, and our children will make their children read it, till the day of resurrection ?' The Prophet said, 'Alas for thee ! I considered thee to be the most intelligent man in Madīnah. Do not these Jews and Christians read the Torah and the Evangel, and act not at all what is in them both ?'

—Ziyād b. Labīd, IB:TI; AḤ; Abū-Umāmah, DĀ.

[859]

The first of those who shall be called to account, on the day of resurrection, shall be he who has got

the whole of the Qur'ān by heart, and he who has been killed in the way of God, and he who has an abundance of wealth. Then shall God say to him who has got the whole of the Qur'ān by heart, 'Did I not teach thee what I revealed to My Prophet?' He shall say, 'Yes, my Lord!' God shall say, 'And what hast thou done in regard to what thou didst learn therein.' He shall say, 'I was constantly at it in the hours of night and in the hours of day.' God shall say to him, 'Thou liest; and the angels also shall say, 'Thou liest;' thou didst only desire that men should say that such-an-one was a reciter of the Qur'ān: and that has been said already.'

And the master of wealth shall be brought before God; and God shall say, 'Did I not give thee an abundance of wealth, so that thou wast not in want of any one?' He shall say, 'Yea, my Lord!' God shall say, 'And what hast thou done with what I gave thee?' He shall say, 'I regarded the rights of kinship, and gave alms.' God shall say to him, 'Thou liest;' and the angels also shall say to him, 'Nay, but thou didst desire that men should say that such an one was a generous man; and that has been said already.'

Then shall he who has been killed in the way of God be brought before Him, and God shall say to him, 'What was it that thou wast killed for?' He shall say, 'Thou didst bid us do Jihād* in Thy way, and I fought, and was killed.' God shall say to him, 'Thou liest;' and the angels also shall say, 'Thou liest.' And God shall say to him, 'Nay, but thou didst desire that men should say that such a one was a valiant man; and that has been said already.'

These are the three men who, of all creatures,

shall be first sent into hell.

—Shaqīy al-Asbahīy, MU: NA: TI.

[860]

The most enviable of my friends, in my sight, is certainly a Mu'min unencumbered; a man who takes pleasure in prayer, and best performs the service of his Lord, and obeys Him in secret, and who is obscure among men, who is not pointed to with fingers, and who has a sufficiency of provision, and is patient at it, and whose death is hastened, for whom few women cry, and few his legacies.—Abū-Umāmah, TI: IB: AḤ.

[861]

Verily, God loves (His) servant, the pious, the independent, the unassuming. —Sa'd, MU.

[862]

Verily, God loves the good, the pious, the anassuming, who when they are absent are not inquired of, and if they are present are not called, nor drawn near: their hearts are lamps for guidance, they emerge out of all dark dust.

—'Umar b. al-Khaṭṭāb, IB: BA.

[863]

I asked the Prophet concerning goodness and sin. He said, 'Goodness is good manners, and sin is what smites within thy breast, and what thou art averse to disclose to men.' —Nawās b. Sam'ūn, MU.

[864]

No soul sins against another.

—Tha'labah b. Zahdam, NA.

[865]

'He sins not against thee, nor dost thou sin against him,' said the Prophet to a father and son.

—Abū-Rimthah, AB: NA.

[866]

Men are not destroyed unless they are covered with guilt and disgrace for themselves.

—Abūl-Bakhtarly, AB.

[867]

O 'Ā'ishah! beware of the least of sins, for verily there will be a demand for it from God.

—'Ā'ishah, IB: BA.

[868]

Verily, when a servant (of God) commits a fault, a (dark) spot is laid in his heart, and when he tears himself off and asks pardon and turns repentant, his heart is brushed clean; but if he return (to it), it goes on increasing, so that it overpowers his heart, and that is the rust (of the heart). —Abū-Hurayrah, TI.

[869]

The grievous sins are the joining (of others with God), disobedience to parents, the killing of breathing beings, and swearing to a lie.[1]

—'Abdu'llāh b. 'Amrū, BU: MU.

[870]

A man said, 'O Prophet of God! which is the

1 Another tradition adds: 'and the bearing of false witness.' (Anas BU : MU)

greatest sin in the sight of God?' He said, '(It is) that thou call upon (others) as equals to God although He has created thee.' He said, 'And what are the other (sins)?' The Prophet said, 'That thou kill thy child for fear lest he should eat with thee. and that thou commit adultery with the married woman of thy neighbour.' – ·Ibni Mas'ūd, BU: MU.

[871]

No man in a nation commits sin, when having the power to undo it, they do not, but God falls upon them with vengeance from Himself ere yet they die.

—Jarīr b. 'Abdu'llāh, AB: IB.

[872]

(All) claims shall be fully repaid to their parties on the day of resurrection; so-much so that one shall be charged to avenge a hornless goat upon a horned goat. —Abū-Hurayrah, MU.

[873]

'When the children of Israel fell into sin, their learned men forbade them, but they desisted not; then they sat in their meetings, and ate and drank with them; then God struck (their) hearts, one of them upon another, and cursed them through the tongue of David and Jesus, son of Mary; that was for that they rebelled and were transgressors.' All this while the Prophet was reclining, and now he sat up, and said, 'No; by Him in whose hand stands my life I bid what is just and forbid what is wrong, and seize the hands of the wrongdoer, and incline him to the truth, and confine him to the truth, or God will strike (your) hearts, one of them upon another, and then

will He curse you like as He cursed them.'

—Ibni Mas'ūd, TI: AB.

[874]

When the Prophet was passing by al-Ḥijr, he said, 'Enter not the dwellings of those who wronged themselves, without (also) weeping, lest there fall upon you what befell them ;' then the Prophet covered his head, and hastened out of the spot.

—Ibni 'Umar, BU: MU.

[875]

There are three records (of the deeds of men): a record which God pardons not, namely, the associating of any with God; a record which God will not leave (unpunished), namely, the wrongs of (His) servants in respect of one another, until one avenges himself upon another; and a record which God regards not, namely, the wrongs of (His) servants in their relation to God—this rests with God: if He please He may punish them and if He please He may pass them over.

—'Ā'ishah, BA.

[876]

He who has given cause of complaint to his brother against himself in regard to his good fame or anything (else), let him be absolved there from to-day, before (the day) when they shall have no dīnārs* and no dirhams: if he shall have any good work, it shall be taken away from him according to the measure of his complaint, and if he has no good work, the evil works of his companion shall be taken from him, and he shall be made to bear them.

—Abū-Hurayrah, BU.

[877]

God pardons the sin of all who do not associate anything with Him, except his between whom and his brother there is a deep-rooted hatred; of these will He say, 'Leave these two until they get reconciled.' —Abū-Hurayrah, MU: AB: TI: MA.

[878]

Have ye considered what is a poor man? Verily, the poor man among my people is he who shall come on the day of resurrection with prayers and fastings and almsgivings, and also having reviled this (man) or falsely accused that (man), and having devoured the substance of this (man), and having shed the blood of that (man), and having the beaten this (man); for, this (man) will be given (a part) of his good works, and that (man) a part of his good works; so that if his good works fail ere yet what lies against him is decided, (a part) of their faults shall be taken, and imposed upon him, and then shall he be thrown into the fire (of hell). —Abū-Hurayrah, MU.

[879]

I heard the Prophet say, 'Bad the servant (of God) who fancies and cheats himself and forgets the Great' the Most High (God)! Bad the servant (of God) who is haughty and commits iniquity, and forgets the Dominant, the Most High (God); bad the servant who neglects (his duty), and is wanton, and forgets the grave and (its) calamities; bad the servant who is haughty and insolent, and forgets the beginning and the end; bad the servant of God who deceives the world by religion; bad the servant who deceives religion by ambiguities; and bad the servant whose

covetousness makes him obsequious; bad the servant whom (his) lust leads astray; bad the servant whom (his) greed disgraces.

—Asmā', daughter of 'Umays, TI: BA.

[880]

A tale-bearer shall not enter into paradise.

Ḥudhayfah, BU: MU.

[881]

A faithful believer is not a slanderer, or a shameless, impudent talker. —Ibni Mas'ūd, TI.

[882]

The best of God's servants are those who, when seen, remind of God, and the worst of God's servants are those who walk about with slander, dividing friends, and seeking to put good men into trouble.

—'Abdu'r-Raḥmān b. Ghanm, and Asmā',
daughter of Yazīd, AḤ: BA.

[883]

Let none of you call out to his slave, saying, 'My slave boy!' or 'My slave girl!' nor let a slave call out to his master, saying, 'My lord!' but let the master call out to the slave, saying, 'My young man!' or 'My young girl!' and let the slave call out to the master as 'My chief!' for, verily, ye are all slaves, and your Lord is God Almighty.

—Abū-Hurayrah, BU: MU: AB.

[884]

Whoso frees a Muslim man (from captivity), he

shall be a ransom for him from hell.

—'Amrū b. 'Abasah, BG.

[885]

The best of ṣadaqah* is the intercession by which a neck is freed (from captivity).

—Samurah b. Jundab, BA.

[886]

Sa'd b. 'Ubādah came to the Prophet, and said, 'Verily my mother is dead; would it benefit her (soul) if I set a slave free?' The Prophet said, 'Yes.'

—'Abdu'-Raḥmān b. Abū-'Amrah al-Anṣāriy, MÁ.

[887]

'Which slave it is more meritorious to emancipate?' asked a disciple. 'The slave who carries the highest value, and whom his people like,' was the Prophet's reply. —'Á'ishah, MĀ.

[888]

When a man possesses a nearer relation by blood (as his slave), this man becomes free.

—Ḥasan al-Baṣrīy, from Samurah, TI: AB: IB.

[889]

When the slave-girl of a man gives birth to a child by that man, she becomes free after his death.

—Ibni 'Abbās, DA.

[890]

'Alīy separated a mother from her child,[1] but the

1 By selling them to two different parties.

Prophet forbade that, and cancelled the sale.

—'Alīy, AB.

[891]

Whoso separates a mother from her child, God will divide between him and those dear to him on the day of resurrection. —Abū-Ayyūb, TI.

[892]

The Prophet of God granted me two youths who were brothers to each other; afterwards I sold one of them. Then the Prophet of God said, 'What hast thou done with thy young man?' I told him what I had done with him. Whereupon the Prophet said, 'Take him back, take him back.' —'Alīy, TI.

[893]

He who buys a slave, and does not include (with him) his substance, he has nothing to do with it.

—'Abdu'llāh b. 'Umar, DA.

[894]

Whoso shall accuse a slave, while he is clear of what he attributes to him, shall be scourged on the day of resurrection.

—Abū-Hurayrah, BU: MU: TI: AB.

[895]

We had a female slave, and one of us beat her with the hand. The story reaching the Prophet, he commanded us, saying, 'Emancipate her.'

—Mu'āwiyah b. Suwayd b. Muqrin, MU: AB: TI.

[896]

I said, 'O Prophet of God! I have a slave girl

who tends my sheep near Mount Uḥad and Jawānīyyah; and I went one day to see the sheep, and behold! a wolf had taken away a sheep from the herd; and being a man of the children of a Man, I was very sorry like as they are sorry, and I (also) beat her violently.' The Prophet deemed it a great sin of me, so that I said, 'O Prophet of God! should I not free her?' The Prophet said, 'Yes; but bring her to me.' And when I had brought her to him, he said to her, 'Where is God?' She said, 'In the heaven.' 'And who am I?' 'Thou art the apostle of God.' The Prophet said, 'Free her, for verily she is a Mu'min* (also).'

—Mu'āwiyah b. al-Ḥakam, MU.

[897]

I was scourging my slave with a scourge, when I heard a loud voice calling from behind me, 'Take care, O Abū-Mas'ūd!' but I did not recognize the voice because of the rage I was in; but when it came near me, lo! it was the Prophet. He said, 'Take care, O Abū-Mas'ūd!' take care, O Abū-Mas'ūd!' whereupon I threw the scourge out of my hand. The Prophet said, 'O Abū-Mas'ūd! know that God has more power over thee (to punish thee) than what thou hast over this young man.' I said, 'I will never again strike a slave after this, and I am going to set him free.' The Prophet said, 'If thou do it not, thou wilt surely enter the fire (of hell).'

—Abū-Mas'ūd al-Badrīy, BU: MU: AB; TI.

[898]

Whoever kills his slave, we will kill him; and whoever mutilates his slave, we will mutilate him; and whoever castrates his slave, we will castrate him

(also). —Samurah, AB: NA: IB.

[899]

Whoso holds fast to my example during the corruption of my people, he shall have the reward of a hundred martyrs. —Abū-Hurayrah, BA.

[900]

A time will come over men when the stead-fast among them in his religion shall be like him who holds a live coal in (his) hands. —Anas, TI.

[901]

The Prophet was told that a certain man had killed himself; whereupon he said he would not offer his funeral prayer. —Jābir b. Samurah, AB.

[902]

Whoso shall throw himself from (the top of) a mountain and kill himself, shall be in the fire of hell, for ever and evermore; and whoso shall take poison and kill himself, shall be in the fire of hell, for ever and evermore; and whoso shall kill himself with iron, shall be in the fire of hell, for ever and evermore.

—Abū-Hurayrah, BU: MU: AB: TI: NA.

[903]

I were indeed reckless if I drank panacea, or hang about me an amulet, or spoke words as my soul prompted me. —Amrū b. al-'Āṣ, AB.

[904]

Beware of suspicion! for, verily, nothing is more false than suspicion; and be not inquisitive, nor over-

hear anything, nor dispute anything with another, nor envy one another, nor hate one another, nor leave one another in the lurch; and be ye all servants of God and brothers to one another, like as God has commanded you.

—Abū-Hurayrah, BU: MU: AB: TI: MA.

[905]

Verily God has granted to all who havc rights their respective rights: no testament is (lawfull) in favour of an heir.

—'Amrū b. Khārijah, AB: NA: IB.

[906]

God says: 'The son of Man aggrieves Me when he abuses Time, whereas I am Time: in My hand is all affair—I change the night and the day.'

—Abū-Hurayrah, BU: MU: AB: MA.

[907]

When the son of Man enters on the morning of a day, verily his whole body stretches out (as it were) its hands to beg of the tongue, saying, 'Fear God Almighty in respect of ourselves, for verily we are with thee: if thou goest straight on, we shall also go straight, and if thou goest crooked, we shall also go crooked.' —al-Khudrīy, TI.

[908]

I said, 'O Prophet of God! tell me of a thing which I may hold fast.' 'Say thou,' said the Prophet, 'My Lord is God Almighty; and then keep straight on.' I said, 'O Prophet of God! and what is it that thou dost fear for me?' The Prophet pointed to the

tongue, and said, 'This.' —Sufyān b. 'Abdu'llāh, TI.

[909]

(Many a time) the servant of God speaks a word which pleases God, for which he was not solicitous, but for which God exalts him in paradise, and verily (many a time) does the servant of God speak a word which angers God, for which he was not solicitous, but for which God throws him into the fire (of hell) seventy autumns down.

—Abū-Hurayrah, BU: MU: TI: MĀ.

[910]

All speech of the son of Man is a crime against him, except the bidding of what is reasonable, and the forbidding of what is wrong, or the remembrance of God. —Ummi Ḥabibah, TI.

] 911]

God hates the man who talks glibly, who moves about his tongue as the cow.

—Ibni 'Amrū b. al-'Āṣ, TI.

[912]

Whoso learns to turn about words, that thus he may captivate the hearts of men, God will not accept from him (his) repentance or atonement, on the day of resurrection. —Abū-Hurayrah, AB.

[913]

Perish those who make a show of intelligence and skill in speaking. —Ibni Mas'ūd, MU: AB.

[914]

Verily, many a speech is enchantment ; and verily,

many a poetry is sound sense.

—Ibni 'Abbās, AB; *cf*, Ubayy b. Ka'b, BU: AB; Ibni 'Umar, BU: AB: TI: MÁ.

[915]

The truest word that a poet has uttered is that of Labīd, namely, 'Aye! everything which is beside God is vanity.' —Abū-Hurayrah, BU: MU: TI.

[916]

The dignity of a man owing to silence is better than sixty years of worship.

—'Imrān b. Ḥuṣayn, BA.

[917]

Whoso believes in God and the last day, let him speak good, or keep silent. —Abū-Hurayrah, TI.

[918]

He who is silent is saved.

—Ibni 'Amrū, TI: AḤ: DÁ: BA.

[919]

He who restrains his tongue, God will hide his weakness; and he who suppresses his anger, God will avert from him His torment on the day of resurrection.

—Anas, BA.

[920]

Speak not much, for, verily, speaking much without the mention of God is hard-heartedness, and verily the man farthest removed from God is the hard-hearted. —Ibni 'Umar, TI.

[921]

A man died; whereupon another said, 'Receive the glad tidings of paradise.' The Prophot heard this, and said, 'And what shall make thee know (for certain)? It may be this man has spoken something which did not concern him, or has acted miserly in respect of what did not make him independent, (so as to forfeit paradise).' —Anas, TI,

[922]

I am the third of two partners so long as one of them does not play the other false; but when he plays him false, I depart from among them, and satan comes in. —Abū-Hurayrah, AB: RA.

[923]

When, on the day of resurrection, God will gather the former and the latter generations, a standard will be hoisted near every treacherous man, who shall be known by it; and it shall be said, 'Thls is such and such a treacherous man!'
—Ibni 'Abbās, BU: MU: TI: AB.

[924]

There were three men of the children of Israel: a leper, a bald-headed man, and a blind man. God desired to try them; so He sent to them an angel. He came to the leper, and said, 'What thing dost thou like best?' He said, 'A good complexion and a good skin, and that the thing which men look upon as unclean (in me) go away from me.' The angel then passed his hands (over him), and his uncleanliness passed away from him, and he was given a good

complexion and a good skin. Then the angel asked, 'And what substance dost thou like best ?' The man said, 'Camels.' Whereupon he was given she-camels ten months gone with young. Then the angel said, 'God bless thee therein!' and went away.

The angel then came to the bald-headed man, and said, 'What thing dost thou like best?' He said, 'A beautilul hair, and that the thing which men look upon as unclean (in me) go away from me.' Then the angel passed his hands (over him), and his uncleanliness passed away, and he was given a beautiful hair. The angel also asked, 'And what substance dost thou like best?' He said, 'Cows.' Whereupon he was given cows big with young. Then the angel said, 'God bless thee therein!' and went away.

The angel then came to the blind man, and said, 'What thing dost tbou like best?' He said, 'That God restore my eye-sight to me, and I may see my people.' Then the angel passed his hands (over him), and God restored his eye-sight to him. The angel (also) asked, 'And what substance dost thou like best?' he said, 'Sheep.' Whereupon he was given sheep that multiplied exceedingly, and brought forth young, so that each of the three men had a valley full of their own herds.

Some time afterwards the angel returned to the leper, and said, 'I am a poor man who have lost everything on my journey, and I cannot reach my destination but by God's grace; and I beg of thee, by Him who has given thee the beautiful complexion and the beautiful skin, and the substance, a camel by which I may reach my destination.' The man said, 'There are many claims (which I have to satisfy, and I cannot possibly attend to you).' The angel said, 'Methinks,

I know thee: wast thou not a leper whom people looked upon as unclean, and wast thou not a poor man, and has not God given thee everything?' The man said, 'I have only inherited this substance from my forefathers.' Whereupon the angel said, 'If thou art a liar, God will bring thee back to what thou hast been (formerly). Then the angel came to the bald-headed man, and said as he had said to the former, and received the same reply; whereupon the angel said, 'If thou art a liar, God will bring thee back to what thou hast been '(formerly)'. Then he came to the blind man, and said, 'I am a poor man, a way-farer, who have lost everything on my journey, and I cannot reach my distination but by God's grace; and I beg of thee, by Him who has restored to thee thy eye-sight, a sheep, that I may reach my destination.' The man said, 'I was before this a blind man, and God restored to me my eye-sight; so take away what thou pleasest, and leave (for me) what thou pleasest; for, by God! I will not to-day demand of thee anything which thou dost take for the sake of God.' The angel said, 'Keep thy substance to thyself, for I was only trying you (all), and God is pleased with thee and angered against thy companions.'

—Abū-Hurayrah, BU: MU.

[925]

Restore the trusts to those who trust thee, and deal not falsely with him who deals falsely with thee.

—Abū-Hurayrah, AB: TI.

[926]

Verily, the treasurer who is a Muslim and fulfils (his) trust, and who gives what he is bidden (to give)

wholly and completely, and with a good conscience, is one of the two charitable men (who shall be rewarded for it). —Abū-Mūsā, BU: MU: AB: NA.

[927]

'When trusts are wasted, then wait thou for the judgment (of God to descend upon the earth).' It was asked, 'And how shall trusts be wasted ?' The Prophet said, 'When affairs are committed to those who are not worthy (of them).' —Abū-Hurayrah, BU.

[928]

Verily, truth is goodness, and goodness leads to paradise; and verily lying is wickedness, and wickedness leads to the fire (of hell). —Ibni Mas'ūd, MU.

[929]

Take care about truth and sincerity! for verily truth and sincerity guide to what is good, and goodness leads to paradise; and man continues to be truthful and sincere, and strives after the truth, so that he is written down before God as a truthful man; and beware of falsehood! for verily falsehood leads to wickedness, and wickedness leads to the fire (of hell); and man continues to be untruthful, and strives after the untruth, so that he is written down before God a liar. —Ibni Mas'ūd, BU: MU: AB: TI: MÁ.

[930]

Whoso shall be sincere to God forty days, streams of wisdom will appear from his heart upon his tongue. —Ibni 'Abbās, RA.

[931]

Avoid all things doubtful for those that are not

doubtful; verily truth brings quiet, and falsehood doubt. —Abu'l-Jauzā', TI: NA.

[932]

Cursed is he who does the deed of the people of Lot! —Abū-Hurayrah, RA.

[933]

Cursed is he who comes in unto a woman from her back parts. —Abū-Hurayrah, AB.

[934]

God will not look upon the man who comes in unto a man or woman from his or her back parts. —Ibni 'Abbās, TI.

[935]

The Prophet cursed the taker of usury and the giver of it, and the writer of it, and the witness to it, and said they were all equal. —Jābir, MU.

[936]

Shall I tell you of the worst among you? He it is who eats alone, and scourges (his) slave, and refuses help (to the needy). —Abū-Hurayrah, RA.

[937]

The worst of people are those who put wicked questions, so that they may thereby deceive the learned. —Abū-Hurayrah, RA.

[938]

There is none more jealous than God; for that reason has He forbidden all filthy actions, both open

and secret. —Ibni Mas'ūd, BU: MU: TI.

[939]

There are three men whose adversary I will be on the day of resurrection: the man who swears by me and then deceives; a man who sells a freeman, and devours his price; and a man who hires a workman, and gets his services, and then does not fully pay his wages. —Abū-Hurayrah, BU.

[940]

Whoso intervenes with his intercession against an ordinance out the (many) ordinances of God stands in opposition to God; and whoso disputes with falsehood while he knows it, will not cease to draw upon himself the indignation of God, until he withdraws himself therefrom; and whoso speaks of a thing in a Mu'min* which is not in him, God will make him dwell amidst the pus of those in hell, until he withdraws himself from what he said; and whoso assists in a quarrel wrongfully, returns with wrath from God the Most High. —Yaḥyā b, Abū-Rāshid, AB.

[941]

Verily, God has disallowed you the disobedience of mothers, and the burying of female children alive, and has forbidden (you) covetousness, and has made talkativeness and much questioning and the wasting of substance hateful to you. —Mughirah, BU: MU.

[942]

There are three men who will not enter into paradise: he who is refractory to his parents, a habitual drunkard, and one who reproaches with what he gives. —Ibni 'Umar, NA.

[943]

There are three men to whom God will not speak on the day of resurrection, nor will He look upon them, nor will He purify them; and for them there will be a painful torment: an old adultrer, a lying king, a proud fellow. —Abū-Hurayrah, MU: NA.

[944]

The deceitful shall not enter paradise, nor the miserly, nor those who reproach (men) for the benefits conferred upon them. —Abū-Bakr, TI.

[945]

Whoso dies while he is clear of three things, namely, pride, embezzlement, and debt—shall enter paradise. Thaubān, TI.

[946]

Fear to do wrong, for verily wrongdoing will be (a cause of) darknesses on the day of resurrection; and fear avarice, for verily avarice destroyed those who were before you, carrying them on to shed blood among themselves, and to make their unlawful things lawful. —Jābir, MU.

[947]

The servant (of God) who will be of the worst of men in respeet of place on the day of resurrection, is he who lets go his hereafter for the world of another. —Abū-Umāmah, IB.

[948]

Verily, the worst of men in (the sight of) God, in respcct of position on the day of resurrection, will be

he whom people abandon for fear of his filthy actions.
—'Á'ishah, BU: MU: AB: TI: MA.

[949]

He who lives in the desert is insolent, and he who pursues a game is negligent, and he who comes to the gates of a monarch will be in trouble, and no servant (of God) draws nearer to a monarch but is farther from God. —Ibni 'Abbās, AB: NA: IB.

[950]

Verily God hates three things in you: wrangling, wasting one's wealth, and frequent, useless questioning. —al-Mughirah, BU: MU: AB.

[951]

Avoid ye the seven destructive things: the joining (of others) with God; the killing of breathing beings which God has forbidden unless by right; the devouring of usury; the devouring the wealth of the orphan; the turning (one's) back on the day of battle; and the calumniating of chaste women who are believing (but) careless (in their behaviour).

—Abū-Hurayrah, BU: MU.

[952]

Moderation in expenses is half livelihood, and the love of men is half wisdom, and good questioning is half knowledge. —Ibni 'Umar, BA.

[953]

There are two traits which are never found together in a hypocrite: good conduct and the understanding of religion. —Abū-Hurayrah, TI.

[954]

Serve the Merciful (God), and give food (to the needy), and extend greetings, ye shall enter paradise in peace. —Ibni 'Umar, TI: IB.

[955]

Shall I tell you of him who will be shut out from the fire (of hell)? Every quiet, good-natured fellow-man. —Ibni Mas'ūd, TI.

[956]

There are four things which when they are in thee, thou hast nothing (to fear) even if the world pass away from thee: the safeguarding of trusts; speaking the truth; good manners; and abstemiousness in diet. —Ibni 'Amrū, AḤ: BA.

[957]

The Prophet was asked as to what would mostly make men enter into the fire (of hell). 'The mouth and the private parts (of men),' said the Prophet. Being asked as to what would mostly make men enter paradise, the Prophet said, 'The fear of God, and a good character.' —Abū-Hurayrah, TI.

[958]

Whoso shall give me a pledge for (the right use of) what is between his two jaws and what is between his two feet, I shall guarantee paradise for him. —Sahl b. Sa'd, BU: TI.

[959]

Give me to understand six things out of yourselves, and I guarantee you paradise; namely, be

truthful when ye say, and fulfil when ye promise, and restore when ye are trusted with (a thing), and guard yourselves from immodesty, and lower your eyes to the ground, and withhold your hands (from what is wrong.) —'Ubādah b. a'ṣ-Ṣāmit, BA.

[960]

Four are of the characteristics of the apostles: modesty, perfuming oneself, marriage, and brushing the teeth. —Abū-Ayyūb, TI.

[961]

Right proceeding, steadiness, and moderation are parts out of the four and twenty parts of a Prophet's character.

—'Abdu'llāh b. Sarjas, TI; *cf.* Ibni 'Abbās, AB.

[962]

Following the middle way, steadiness, and good manners, are parts out of the five and twenty parts of a Prophet's character. —Ibni 'Abbās, AB: MA.

[963]

I said, 'O Prophet of God!' enjoin upon me (a rule of conduct).' The Prophet said, 'I enjoin upon thee the fear of God; for verily it will best adorn all thy affairs.' I said, 'Tell me something more.' He said, 'The reading of the Qur'ān and the remembering of God, for that will be (a cause) of thy mention in the heaven, and a light for thee in the earth.' I said, 'Tell me something more.' He said, 'Upon thee is enjoined a long silence, for verily that would drive away Satan and be helpful to thee in the affairs of thy religion.' I said, 'Tell me something more.' He

said, 'Take care that thou do not laugh much, for veriiy that deadens the heart, and goes off with the light of thy countenance.' I said, 'Tell me something more.' He said, 'Speak the truth although it be bitter.' I said, 'Tell me something more.' He said, 'Fear not, concerning God, the obloquy of the detractor.' I said, 'Tell me something more.' He said, 'Conceal thou in men what thou knowest in thyself.'

—Abū-Dharr, BA.

[964]

Blessed is he whose heart God has made pure for faith, and has made his heart perfect, and his tongue truthful, and has kept his soul at rest, and his character upright, and has made his ears hearing, and his eyes seeing; then as to (his) ears, they act (as) funnels, and as to the eyes, they are (as) receptacles for what the heart gathers and preserves; and blessed indeed is he who makes his heart grasping.

—Abū-Dharr, AḤ: BA.

[965]

Whoso believes in God and in the last day, let him honour his guest; and whoso believes in God and in the last day, let him be good to his neighbours; and whoso believes in God and in the last day, let him speak what is good or keep silent.

—Abū-Hurayrah, BU: MU: AB.

[966]

My Lord has bidden me do nine things: the fear of God in secret and in public; a just word amidst anger and pleasure, and a (middle) way in poverty and affluence; and that I perform my relative duties to

him who cuts off all ties with me, and give to him who denies me, and forgive him who wrongs me, and that my silence be for reflection, and my speaking be for a remembrance (of God), and my eye (sight) be to take example, and that I bid justice.

—Abū-Hurayrah, IB: RA.

[967]

One day the Prophet said to his companions, 'Who will take (to heart) these sayings, and act accordingly, or teach him who will act accordingly?' I said, 'I will do it, O Prophet of God!' Then he caught me by the hand, and counted five (sayings). He said, 'Fear (to do) all forbidden things, and thou shalt become the best servant (of God) among men; and be pleased with what God has apportioned to thee, and thou shalt become the most independent of men; and be good to thy neighbour, and thou shalt become a Mu'min*, and love for men what thou lovest for thyself, and thou shalt become a Muslim*; and laugh not much, for verily much laugh deadens the heart.'

—Abū-Hurayrah, TI.

[968]

Three men have a right to the help of God: the doer of Jihād* in the serviee of God, the slave who desires to pay for his manumission, and the man who marries (a woman) desiring to live chastely with her.

—Abū-Hurayrah, TI: NA.

[969]

O 'Abdu'l-Qays! in thy character there are two traits which God and His apostle love, namely, mildness and deliberation. —Ibni 'Abbās, AB: TI.

[970]

Wealth decreases not by almsgiving, and God only increases His servant in might by forgiveness; and no servant (of God) shows humility for the sake of God, but God also exalts him.

—Abū-Hurayrah, MU: TI: MA.

[971]

He who has a good character[1] shall have a house built for him in the highest apartment of paradise.

—Abū-Umāmah, TI.

[972]

All proceedings of a meeting are a trust except three: the shedding of forbidden blood, or sexual connexion which is forbidden, or seizing another's substance without right. —Jābir, AB.

[973]

The intelligent man is he who contemplates his self, and acts for what is after death; and he is the weak man who makes his soul follow his lust, and desires from God what he fancies-

—Shaddād b. Aus, TI: IB.

[974]

Three (things) lead to salvation, and three (things) to destruction. Those that lead to salvation are: the fear of God in secret and in public; speaking the truth in pleasure and anger; and taking the mean in affluence and poverty. And those that lead to destruction are: the lust which is followed; avarice which is obeyed;

1 Or, disposition.

and the wondering of a man at his own self—the last being the most grievous of all.

—Abū-Hurayrah, BA.

[975]

Shall I tell you about the best among you and the worst among you? The best among you is he from whom good is expected and from whose evil (men) are secure; and the worst of you is he from whom good is not expected and from whose evil (men) are not secure. —Abū-Hurayrah, TI: BA.

[976]

Three people will be in paradise: a person in authority who is just, charitable, helpful, a man who is merciful, tender-hearted to all who are of kin, and to Muslims; and a chaste man trying to live chastely. And five people will be in the fire (of hell): the weak man who has no sense, who is among you a dependent, seeking neither house nor wealth; and the deceitful who does not hide his avarice, and though it be a rap, he defrauds it ; and a man who enters on the morning and evening of a day deceiving thee of thy people and thy wealth. And verily God has revealed to me, saying, 'Show humility, so that none may be proud above another, and none may rebel against another.'

—'Iyāḍ b. Ḥimār, MU.

[977]

I can swear for three things: wealth suffers not by charity; no servant of God is wronged, and bears it patiently but God increases thereby his honour; and no servant of God opens for himself the door of beggary but God (also) opens up for him the door of

poverty. —Abū-Kabshah al-Anmāriy, TI.

[978]

He who visits a sick person ceases not to plunge in (the ocean of) mercy until he sits down; and when he sits down he is immersed therein.

—Jabir, MA: AḤ.

[979]

Whoso visits a sick person, a crier calls out (to him) from heaven, saying, 'Be thou of good cheer! cheerful thy walk! take thou a happy home in paradise.' Abū-Hurayrah, IB.

[980]

When ye go in to the sick (to visit him), cheer him up in his distress; for verily that would not avert anything but would improve his spirits.

—Abū-Sa'id, TI: IB.

[981]

When ye go in to visit a sick man, wish for him a length of life, for that will please him.

—Abū-Sa'id, TI.

[982]

Verily, vows do neither accelerate /a thing nor keep it back. —Sa'id b. al-Ḥārith, BU: MU: AB: NA.

[983]

Whoso vows that he will obey God, let him obey Him; but whoso vows that he will rebel against God, let him not rebel against Him.

—'Á'ishah, BU: AB: TI: NA: MA.

[984]

There is no vow in sinful things.

—Ā'ishah, AB: NA: IB.

[985]

There is no fulfilling a vow in which is sin.

—'Imrān b. Ḥuṣayn, MU.

[986]

There is no vow but in what the pleasure of God is sought, nor in disregarding (the ties of) kinship.

—Ibni 'Amrū, b. al-Āṣ, AB.

[987]

There are two vows: one is what a man vows in obedience to God—that is for God, and it must be fulfilled; and whoso vows to disobey God—that is for Satan in which there is no fulfilling it.

—'Imrān b. Ḥuṣayn, NA.

[988]

'My sister has vowed,' said one of his disciples, that she would walk up to the Ka'bah barefooted, but she cannot do that, and she bids me inquire of thee concerning her.' The Prophet said, 'Let her walk on foot or ride, for verily God has no need of thy sister's walking.'

—'Uqbah b. 'Āmir, BU: MU: AB: TI: NA; Ibni 'Abbās, AB.

[989]

A woman said, 'O Prophet of God! I have vowed that when thou wouldst return safe from thy expedition I would beat the drum over thy head.' The

Prophet said, 'Then if thou hast vowed, fulfil thy vow, otherwise not.' —'Amrū b. Shu'ayb, AB: RA.

[990]

The Prophet saw an old man being led between his two sons, and said, 'What is the matter with him?' They said, 'He has vowed that he would (thus) walk.' The Prophet said, 'Verily, God needs not this punishing of himself ;, and bade him ride.

—Anas, BU: MU: AB: TI: NA.

[991]

The Prophet saw a man standing in the sun, and inquired about him. They said, 'This is Abū-Isrā'īl, who has vowed, that he would stand in the sun, and fast, and not break it, nor come in the shade, nor speak.' The Prophet said, 'Tell him to come in the shade, and speak, and let him complete (his fasting).'

—Ibni 'Abbās, BU: AB: MĀ.

[992]

A man stood up on the day of the conquest of Makkah, and said, 'O Prophet of God! I have vowed to God that if He gave thee the victory over Makkah, I will offer a short prayer of thanksgiving to Him in the Sacred Temple at Jerusalem.' The Prophet said, 'Pray here.' The man said the same thing again. The Prophet said, 'Pray here.' The man again said the same thing. 'Then,' said the Prophet, 'it is thy own concern.' —Jābir, AB.

[993]

War is deceit. —Ka'b b. Mālik, AB.

[994]

Of all men, the people who have faith abstain most from killing. —Ibni Mas'ūd, AB.

[995]

On the day when the Prophet of God would meet (his) enemies (in battle), he would wait until the declining of the sun; and then he would stand up among his companions, and say, 'Never wish to meet (your) enemies (on the battle-field), but ask God for protection; and when ye do meet them, then stand steadfast, and know that paradise is beneath the shade of swords.'[1] Then would he say, 'O God! who hast sent down the book, and drivest the clouds, and dost rout the hosts, do Thou rout these, and help us against them.' —'Abdu'llāh b. Aufā, BU: MU: AB.

[996]

When the Prophet appointed a commander over an army, great or small, he would enjoin upon him more especially the fear of God, and upon the Muslims who were with him, goodness; then would he say, 'March in the name of God, and fight with him who believes not in God; and march forth and defraud not, nor betray, nor mutilate, nor kill children or old men.' —Buraydah, MU: AB: TI.

[997]

There are two sorts of warfare: then as to him who seeks the good-will of God, and obeys (his) leader, and spends liberally (towards it), and is kind to his companions, and avoids evildoing, verily, his sleep and keeping awake has each its own reward; and whoso

1 Not on the bed of roses. *Cf.* Saying 323

engages in it to boast of it, and to be seen (of men), and to tell (it) abroad, and rebels against (his) leader, and does evil in the land, verily he shall not return unharmed. —Mu'ādh b. Jabal, AB: NA: MA.

[998]

The Prophet of God was asked concerning a man who fought for bravery or fought for attachment or fought to be seen (of men), which of them was in the way of God? He said, 'He who fights that the word of God be exalted, is in the way of God.'

—Abū-Mūsā, BU: MU: AB: TI: NA.

[999]

When the Prophet sent an army, great or small, he would tell them, 'When ye see a place of prayer or hear a crier calling (men to worship), then kill no one.'

—'Isām al-Muzanīy, AB: TI.

[1000]

The Prophet of God used to take his women-folk with him in his expeditions, and they used to nurse the wounded, and were given a portion out of the spoils. —Najdah b. 'Amir al-Ḥarūriy, MU: AB: TI.

[1001]

I accompanied the Prophet in seven expeditions, and lived in the dwellings of men; I prepared food for them, and nursed the wounded.

—Ummi 'Aṭīyyah, MU.

[1002]

I went forth with the Prophet of God in his expedition to Khaybar with five other women, and

offered to assist men in the way of God by helping them with arrows; and we had also medicine with us for the wounded, and a drink of sawīq. Then when God gave the Prophet victory he divided the spoils between us as he divided among men.

—Ḥashraj b. Ziyād, from his grandmother, AB.

[1003]

In one of the battles of the Prophet a woman was found killed; whereupon the Prophet forbade the killing of women and children.

—Ibni 'Umar, BU: MU: AB: NA: MA.

[1004]

No one shall torment (another) with fire except God. —Abū-Hurayrah, BU: AB: TI.

[1005]

When one of you fights, avoid (hurting) the face.

—Abū-Hurayrah, BU: MU.

[1006]

I heard the Prophet of God forbidding to bind one in order to kill him. —Abū-Ya'lā, AB.

[1007]

The Prophet of God forbade plundering and mutilation. —'Abdu'llāh b. Yazīd al-Anṣāīry, BU.

[1008]

Whoso purposely kills any with whom he is bound by a treaty, without real cause, God will forbid him paradise. —Abū-Bakr, AB: NA.

[1009]

Whoso wrongs one with whom he is bound by a

treaty, or injures him, or charges him with what is beyond his power, or takes away from him anything without the pleasure of his soul, I will argue for him on the day of resurrection.

—Ṣafwān b. Sulaym, AB.

[1010]

The Prophet also divided the booty among the Jewish people who fought with him. —Zuhrīy, TI.

[1011]

Fear the prayer of the wronged, for, verily, there is no veil between him and God.

—Ibni ʻAbbās, BU: MU: AB: TI: NA.

[1012]

If thou hast excessive strength, do not injure the weak. —Ibni ʻAuf, RA.

[1013]

Seek me among the weakest of you, for verily ye are helped and given provision only for the weakest among you. —Abū-Hurayrah, AB: NA.

[1014]

He who fulfils the wants of any one of my people, desiring to please him thereby, pleases me.

—Anas, BA.

[1015]

Whoso protects a Muʻmin from a hypocrite, God will raise up an angel to protect his flesh on the day of resurrection from the fire of hell; and whoso inveighs against a Muslim for anything. desiring thereby his disgrace, God will confine him on the causeway

to hell until he comes out (clear) of what he said.
—Mu'a_lh b. Anas, AB.

[1016]

He who comes to help the aggrieved, God writes down for him three and seventy acts of pardon, one of which makes amends for all his affairs, and two and seventy (go) to make for degrees (of excellence) on the day of resurrection. —Anas, BA.

[1017]

Whoso relieves a Mu'min from a distress in this world, God will relieve him from his distress on the day of resurrection; and whoso makes it easy for a man in straitened circumstances to pay his debt, God will make (everything) easy for him in this world and the hereafter; and whoso hides the faults of a Muslim, God will cover up his faults in this world and the hereafter. God is always ready to help his servant so long as the servant is ready to help his brother. And whoso walks in the path seeking knowledge therein, God will make easy to him the path of paradise. —Abū-Hurayrah, MU: AB: TI.

[1018]

There are three things which if a man does, God will draw him under His own shadow, and will make him enter into paradise: kindness to the weak, affection towards parents, and doing good to the slave.
—Jābir, TI.

[1019]

There is trial for every people, and the trial of my people is by wealth. —Ka'b b. 'Iyad, TI.

[1020]

Abundance of accidental goods is not riches, but the wealth of soul. —Abū-Hurayrah, BU: MU: TI.

[1021]

'What is the best wealth?' it was asked of the Prophet. 'The best of it is a tongue that mentions (God), and a grateful heart, and a righteous wife, and assisting a Mu'min because of his faith.'

—Thaubān, TI.

[1022]

There is no harm in riches, for him who fears God (in what he does); and for him who works piety, health is better than riches, and cheerfulness of disposition better that pleasures. —AḤ.

[1023]

The Prophet said, 'Which of you loves his heir's wealth better than his own? His disciples said, 'O Prophet of God! there is none of us whose own wealth is not dearer to him than his heir's.' The Prophet said, 'His wealth is what is gone before him, and what remains behind is the wealth of his heirs.'

—Ibni Mas'ūd, BU.

[1024]

The servant (of God) says: 'My wealth! my wealth!' but verily only three things are his out of (all) his wealth; what he has eaten and used up, or worn and worne out, or given away and acquired (as a merit); and what is besides these shall be gone, and he shall leave it for (other) people.

—Abū-Hurayrah, MU; *cf.* Muṭarrif, MU.

[1025]

Whoso among you is able to benefit his brother, must do it. —Jābir, MU.

[1026]

Envy not the wicked because of the bounty (of God towards him), for verily thou knowest not what he may meet with after his death; for him there is, with God, a killer who will not die.

—Abū-Hurayrah, BG.

[1027]

When a wicked man is praised, the Lord God is angered, and (His) Throne is agitated thereat.

—Anas, BA.

[1028]

'He is indeed a poor man who has no wife,' said the Prophet. 'What although he has plenty of wealth?' it was asked of him. The Prophet said, 'And though he have plenty of wealth.' 'And poor indeed is the woman who has no (help)-mate, although she be ever so rich!' —Ibni Abū-Najīḥ, RA.

[1029]

Let no Mu'min hate a Mu'minah*: if he hate her for one trait in her character, let him be pleased with another that is in her.

—Jabir, MU; Abū-Hurayrah, MU.

[1030]

The best of you is he who is the best among you to his wife.[1] —'A'ishah, TI: DA; Ibni Abbās, IB.

1 Or, family

[1031]

Admonish thy wife, and if there be any good in her, she will receive (it); and beat not thy wife with the beating of thy slave. —Laqīṭ b. Ṣabrah, AB.

[1032]

Beat not the hand-maids of God.

—Ayās b. 'Abdu'llāh, AB: IB: DA.

[1033]

And enjoin upon one another goodness towards women; verily they are married to you: ye have no power over them at all, unless they come in for a flagrant filthy action; but if they be devoted to you, then seek no way against them. And, verily, ye have rights over your women, and your women have rights over you. —'Amrū b. al-Aḥwaṣ, TI.

[1034]

Should I not tell thee of the best treasure of man? (It is) a virtuous woman; when he looks upon her, she gladdens him; and when he tells her (anything), she obeys him; and when he is absent from her, she watches his (interests). —Ibni 'Abbās, AB.

[1035]

'What rights has a wife over her husband?' it was asked of the Prophet. 'That he feed her when he eats himself, and that he clothe her when he clothes himself, and not strike her upon the face, nor revile her, nor leave her alone unless in her own house,'

—Ḥakīm b. Mu'āwiyah, AB.

[1036]

Hind, wife of Abū-Sufyān, said, 'O Prophet of

God! Abū-Sufyān is a miserly fellow; he does not give me what may be enough for me and for my children, unless I take it from him while he does not know.' The Prophet said, 'Take what may be enough for thee and for thy children, in reason.'

—'Ā ishah, BU: MU: AB: NA.

[1037]

'What is the best woman?' it was asked of the Prophet. 'She who gladdens her husband when he looks up to her, and obeys him when he tells her anything, and who does not fail him in regard to herself or her riches so as to displease him.'

—Abū-Hurayrah, NA.

[1038]

Whoso has two wives, and does not deal equitably between them, shall come on the day of resurrection with half his body fallen off.

—Abū-Hurayrah, AB: NA: IB.

[1039]

When thou comest from a journey, come not to thy women by surprise, until the woman whose husband is absent puts herself in order to receive him.

—Jābir, BU: MU: AB: TI.

[1040]

The Prophet also forbade the people from surprising (their) womenfolk, lest they charge them for dealing falsely, and seek their weak points.

—Jābir, BU: MU: AB: TI.

[1041]

When the Prophet returned from an expedition

or a journey, and night befell him, he would never enter his house until it was morning, and even if he reached home just before the morning he would never enter it until it was morning time. He used to say, 'Wait a while that the women may put themselves in order to receive you.' —Jābir, BU: MU: AB: TI.

[1042]

When God created Wisdom, He said to it, 'Stand up;' and it stood up: then He said to it, 'Turn thy back;' and it turned its back. Then God said to it, 'Come up (to Me);' and it went up (to Him). Then He said to it, 'Sit down;' and it sat down. Then He said to it, 'I have not created anything in (all) creation which is better than thyself, nor more excellent than thyself, nor more beautiful than thyself; by thee I take, by thee I give; by thee am I known; by thee I punish; by thee is success, and by thee is punishment.'
—Abū-Hurayrah, BA.

[1043]

Every man shall only be rewarded on the day of resurrection according to the measure of his wisdom.
—Ibni 'Umar, BA.

[1044]

A man who is present sees what the absent man sees not. Anas, MU.

[1045]

'Bearing false witness is equal to associating (another God) with God.' This the Prophet repeated thrice, and then recited, 'And avoid the abomination of idols, and avoid the speaking of falsehood, being

Ḥanīf* to God, not joining (anything) with Him.'[1]

—Ḥuzaym b. Fātik, AB: IB ; Ayman b. Ḥuzaym, TI: AḤ.

[1046]

The world is a provision, and the best provision of the world is a virtuous woman.

—Amrū b. al-'Ās, MU: NA.

[1047]

I and the woman whose cheeks have grown dark (on account of the cares and anxieties of her children) shall be like this on the day of resurrection ; (here the Prophet put together his middle and fore-fingers.) —'Auf b. Mālik al-Ashja'īy, AB.

[1048]

I have left behind me no more hurtful trial for men than women. —Abā-Sā'īd, NA.

[1049]

A woman is all weakness ; so that when she goes out, Satan looks at her with head uplifted.

—Ibni Mas'ūd, TI.

[1050]

No man is apart with a strange woman, but Satan is the third among them. —Ibni 'Umar, TI.

[1051]

Take care that no man sit alone with a woman, unless she be his near relative.

—Ibni 'Abbās, BU: MU.

1 Qur'ān, S. 22. 30, 31,

[1052]

Join not with the women whose husbands are absent, for verily Satan runs into each son of Man with the running of (his) blood. They asked, 'And what about thee, O Prophet of God?' He said, 'It also flows in my veins, but God has strengthened me against him, and has kept me safe.'

—Jābir, BU: MU: AB: TI.

[1053]

I questioned the Prophet with regard to a sudden glance cast on a woman; he said, 'Turn away thy glance.' —Jarīr, MU: AB: TI.

[1054]

O 'Alīy! do not follow up a glance by another, for thou mayest have the first, but thou mayest not have the second. —Buraydah, AB: TI.

[1055]

The Prophet forbade men from walking between two women. —Ibni 'Umar, AB.

[1056]

The Prophet would call women 'Glasses.'

—Anas, BU: MU.

[1057]

Take care! verily good, all of it, with its diversities will be in paradise, and evil, all of it, with its diversities, will be in the fire (of hell). And work on, being also in dread of God, and know that ye shall be

1 Qur'ān, S. 99. 7, 8.

set upon your works; and whoso shall have done an atom's weight of good, shall see it, and whoso shall have done an atom's weight of evil shall see it.

—'Amrū, ṢḤ.

[1058]

Verily what I most fear for my people are lust and long hope; then as to lust, it turns away from the truth, and as to long hopes, they cause the hereafter to be forgotten; and this world is departing, evanescent; and the hereafter is approaching, nearing; and each one of these has (its) children; then if ye are able not to be the child of this world, do (it); for verily ye are to-day in the abode of works, and not of accounts, and ye shall be to-morrow in the abode of the hereafter and not of works.

—Jābir, BA; *cf.* 'Alīy, BU.

[1059]

Ye people! verily this world is an accidental (good), the good and the wicked eat of it; and verily the hereafter is a true appointment; therein will judge a just and powerful King, verifying the truth, and making vain the vain. Be ye of the sons of the hereafter, and be ye not of the sons of this world, for verily a child follows its mother. —S͟haddād, AN.

[1060]

None of you expects (any other) than richness leading into error, or poverty causing to forget (everything), or sickness ruining (everything), or weakness from old age making a dotard, or death coming on suddenly; or the Hour (of judgement), for the Hour will be most subtle and most bitter.

—Abū-Hurayrah, TI: NA.

[1061]

'Verily,' said the Prophet, 'out of (many things) which I fear for you after me, is the splendour of this world and the adornment thereof, which will be opened up to you.' A man said, 'O Prophet of God! shall good bring evil?' The Prophet kept silent for a while, and then spoke: 'Certainly good brings no evil; but verily out of (the many) vegetations which the spring brings forth is also that which, when the belly is puffed up with it, would kill, or nearly destroy; and verily this wealth is pleasant and sweet, and a good companion of the Muslim who gives out of it to the poor and the orphan and the homeless; so he who takes it by his right and lays it out in its right (place), a good help is that; and he who takes it without having any right (to it), is as he who eats and is not filled, and it shall be a witness against him on the day of resurrection.'

—Abū-Sa'īd al-Khudrīy, BU: MU: NA.

[1062]

Verily the world is accursed; accursed is what is therein, except the remembrance of God, and what He loves, and the learned man and the learner.

—Abū-Hurayrah, TI: IB.

[1063]

The world is pleasant to the eye and sweet; and verily God will set you up as (His) vicegerents therein, and see how ye would act. Take care! fear the world, and fear women; and let not the fear of men hinder a man from speaking the truth when he knows it.

—al-Khudrīy MU: TI: NA.

[1064]

He who seeks the world in a lawful manner in order to abstain from begging, and to strive for (the maintenance of) his people, and for affection to his neighbour, shall meet God on the day of resurrection, his face (shining) like the moon of the full-moon night; and he who seeks the world in an unlawful manner for ostentation and pride and show, shall meet God, and He will be angry with him.

—Abū-Hurayrah, BA.

[1065]

Verily the highest distinction which the people of the world go in for is that of wealth.

—Buraydah, NA.

[1066]

What I fear most for you is a passion for wealth, and your greed, and your immodesty, and mischief-making that will lead you astray.

—Abū-Hurayrah, RA.

[1067]

Verily, this accidental good is a treasure, and for this treasure there are keys. Happy the servant (of God) whom He has made a key to good, a bolt to evil.

—Sahl b. Sa'd, IB.

[1068]

Once while we were sitting with the Prophet, Muṣ'ab b. 'Umayr came up to us; he had nothing upon his body except a garment which was patched with fur. When the Prophet saw him, he wept for him, now that he was reduced to this from his former

affluence. The Prophet said, 'How must ye be when ye put on a raiment in the morning, and another in the evening, and a dish shall be served to you and another taken off, and when ye shall screen your houses as the Ka'bah?' They said, 'O Prophet of God! we shall be happier on that day than we are to-day: we should then be above want and more free for the service of God.' The Prophet said, 'Thou art more happy to-day than thou shalt be on that day.'

—'Alīy, TI.

[1069]

The love of this world is the beginning of all sins. —Anas, AB: RA.

[1070]

The Prophet said, 'Can any one walk over water without wetting his feet?' They said, 'No, O Prophet of God!' 'Like that is the man of the world: he is not safe from sins,' said the Prophet. —Anas, BA.

[1071]

When God loves a servant (of His), He keeps him away from the world like as one of you keeps away his sick fellow from water.

—Qatādah b. a'n-Nu'mān, TI: AḤ.

[1072]

Verily, the steep path lies before you: no laden (soul) shall pass it. —Ummi Dardā', BA.

[1073]

Be thou in this world as though thou wert a stranger, or a traveller on the road.

—'Abdu'llāh b. 'Umar, BU.

[1074]

The world is the abode of him who has no abode, and wealth is his who has no wealth, and he puts it together who has no wisdom. —'Ā'ishah, AḤ: BA.

[1075]

A man came to the Prophet and said, 'Verily I love thee.' He said, 'Look to what thou sayest.' The man said, 'By God! I love thee,' This he repeated thrice. The Prophet said, 'If thou art truthful and sincere, then prepare armour for poverty: poverty certainly hurries more quickly to him who loves me than the torrent to its extreme limit.'

—'Abdu'llāh b. Mughaffal, TI.

[1076]

There are two things to which the son of Man is averse: he is averse to death, whereas death is better for the Mu'min than trials; and he is averse to want of wealth, whereas want of wealth will be least reckoned with. —Maḥmūd b. Labid, AḤ.

[1077]

When your leaders are your best men, and your rich men are (also) your liberal men, and your affairs are guided by consultation among yourselves, then the back of the earth is better for you than its belly.

—Abū-Hurayrah, TI.

[1078]

The son of Man becomes weak from old age, but two things grow young in him; greed for wealth, and eagerness for life. —Anas, BU: MU.

[1079]

The heart of the old man continues to be young in two things, namely, in the love of this world, and in the length of hope. —Abū-Hurayrah, BU: MU.

[1080]

The Prophet seized me (by the hand), and said, 'Be thou in this world as though thou wert a stranger, or a passer-by on the road, and count thyself among the people of the graves.' —Ibni 'Umar, BU.

[1081]

Beware of the cry of the wronged ! for he only asks God for his right ; and verily God will not refuse the right of a rightful man. —'Alīy, BA.

[1082]

He who claims what is not his is not of us ; and let him take his place in the fire (of hell).

—Abū-Dharr, MU.

[1083]

God puts the wrongdoer off for a time, so that when He catches him up. He will not spare him.

—Abū-Mūsā, BU: MU.

[1084]

Whoso sets out (to fight) against my people, striking the good and the bad among them, and leaving no Mu'min* among them, and who fulfils not his covenant with whom he has covenanted—he is not of me, and I am not of him.

—Abū-Hurayrah, MU: NA.

[1085]

A man shall be brought on the day of resurrection and thrown into the fire (of hell), and his intestines shall forthwith come out in the fire, and he shall therein turn round and round like the turning round of the ass with his mill; whereupon the people of the fire shall come out together, and say, 'O such and such! what art thou doing? Didst thou not bid us do what was good, and forbid us to do wrong?' He shall say, 'I bade you do good, but did not go in for it myself, and forbade you to do wrong, but went in for it myself.' —Usāmah b. Zayd, BU: MU.

[1086]

Why should one of you laugh (at another) for what he himself does?

—'Abdu'llāh b. Zam'ah, BU: MU: TI.

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